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CHRONICLE

May Repeal Tariff Clause.—Steps were taken by the administration to bring about the prompt repeal of the 5 per cent. preferential clause in the new Tariff law, which threatens to involve the United States in serious complications with foreign Governments. This is the first acknowledged blunder in the Democratic revision of the tariff. Diplomatic protests piled up at the State Department. The objectionable feature of the tariff law is that which grants a discount of 5 per cent. of the customs duty on goods brought into this country in ships carrying the American flag. France served notice that retaliatory measures would be taken against American vessels if the 5 per cent. clause is administered in such a manner as to damage French shipping interests. Germany filed a request that it be accorded the five per cent. reduction given to American goods because of its favored nation treaty with the United States. Portugal and Belgium also filed inquiries on how the provision would affect their shipping interests. Other protests are expected. Officials of the State Department believe that the only solution of the difficulty will be the repeal of the provision. Meantime the operation of the clause has been suspended by Secretary McAdoo, who has directed all collectors of customs to refuse the 5 per cent. reduction to all American or foreign vessels which may ask for it.

Country Banks Oppose New Bill.—Seven hundred country bankers at a special meeting in conjunction with the annual convention of the American Bankers' Association at Boston expressed opposition to certain features of the Administration Currency bill. By "country banks," it was explained in the call for the conference, was meant

banks operating under either State or national charters whose capital was not less than \$25,000 nor more than \$250,000. That a new banking system is needed was admitted and the administration was commended for trying to establish one. In the preamble to the resolutions which will be laid before the Senate committee it was asserted that country banks represent about 75 per cent. of all the banks in the United States; that they bear the burden of national prosperity in proportion to their numbers; therefore legislation hostile to the welfare of these institutions is also of necessity hostile to the welfare of American citizens, whether farmers, wage-earners or business men. The resolutions, which received almost unanimous support, alleged that the passage of the measure in its present form would drive country banks, both national and State, out of business. President Wilson meantime met with a severe reverse in his campaign for early financial reform by the Senate Currency Committee's decision to continue hearings until October 25.

New Philippine Policy.—The Honorable Francis Burton Harrison, the newly appointed Governor-General of the Philippines, has announced at Manila that the Wilson administration will take a long step forward in the government of the islands by giving the natives control of the appointive Commission, thus turning legislation over to the representatives of the people. At present Americans form a majority on the Commission, which has the power to veto undesirable laws, although it cannot impose its will on the Assembly. Under the new arrangement the only sure check upon the activities of a Filipino Legislature will be the power of Congress to legislate for the islands. The New York *Sun* believes that possession of the Legislature will often bring the

Filipinos into conflict with the Governor-General and make them impatient of the withholding of full independence.

Mexico.—Without firing a shot federal soldiers took possession of Piedras Negras, the provincial capital of the Constitutionalists, on October 7, thus ending the victorious march of General Maas through the State of Coahuila, the home of Venustiano Carranza, revolutionary commander-in-chief. The handful of Constitutionalist troops fled from the city on the approach of the Government army. Reports as to the status of the revolutionary movement are conflicting. Some dispatches indicate that the rebel army is badly scattered and broken in spirit, while others are that the several bands are still intact and marching toward a common point to reform and renew the campaign. The whereabouts of the Constitutionalist leader Venustiano Carranza, is unknown.

—President Huerta seems to have matters at the capital well in hand. A readjustment of his cabinet took place on October 6, the chief appointment being that of Querido Moheno who was promoted from First Assistant Secretary to Minister of Foreign Affairs. The question of postponing the national election is still in abeyance.

—The capture of Torreon by the Constitutionalists is officially admitted by Señor Aldalpe, Minister of the Interior. —Subsequently President Huerta practically made himself Dictator by putting 110 Deputies in jail.

Cuba.—Cuban officials have been commenting on the fact that the coming of the Panama-Pacific Exposition Commission, which arrived in Havana harbor on the cruiser Birmingham on Oct. 7, was not previously announced. Regret is expressed that the oversight prevented those in authority from preparing a fitting reception for the Commissioners. These express themselves unofficially as displeased at "some one's blunder," since inquiries at both the American Legation and Consulate show that no information had been forwarded regarding the advent of the body. Minister Gonzales accompanied the members of the Commission on a visit to President Menocal, Oct. 8. —The Supreme Court of the Island has given a second decision upholding the action of the President in cancelling the concession claimed to be rightfully held by the Cuban Ports Company. On October 3 the Court had decreed that President Menocal's action in annulling the company's concession was not unconstitutional; the present judgment is in response to a second appeal made by the company and it agrees that the President was right in affirming that it could not be considered as holder of the original concession as it was not organized in accordance with the law. —The Liberals are resolute in their determination to defeat President Menocal's proposition to float a Cuban loan of \$15,000,000, and they have some prospects of success. The Secretary of State has issued a statement expressing his belief that Speyer Brothers of New York are not entitled to any special privileges under the Gomez decree giving them

the refusal of any loan to be negotiated by the Cuban Government. The Administration holds that the former President had no right to bind the Government to an agreement to accept the most favorable terms which might be offered.

Porto Rico.—President Wilson has selected Dr. Arthur Yager, President of Georgetown College, Georgetown, Ky., for Governor of Porto Rico. Dr. Yager was born in Kentucky in 1858, and is a graduate of the college of which he later became president. He received the degree of Doctor of Philosophy from Johns Hopkins in 1884, and that of Doctor of Laws from Harvard College, Alabama, in 1905. His specialties as a professor lay in the departments of history and economics. Governor George R. Colton, whose resignation will take effect in November, denies the reports of a decline in Porto Rico prosperity. The removal of the duty on sugar, notwithstanding the views of some Porto Ricans to the contrary, would, he thought, have no appreciable effect on the prosperity of the island. What is needed most in Porto Rico, he added, is truck gardening, which is almost entirely neglected. Antonio Alcaide, who owns a sugar plantation of 50,000 acres, is not in favor of the Governor's suggestion. "The best I could do in truck farming," he says, "would be to put about 25 acres of this under cultivation, as the expense of a big truck farm would knock out all the profits. What shall I do with the other immense acreage? Coffee? I should get no return from my coffee investment under eighteen years. Tobacco? Only the fancy brands bring good results." Mr. Alcaide said despairingly that the result of the new tariff, so far as Porto Rico is concerned, means that other governments get the meat and Porto Rico gets the bones.

Santo Domingo.—Through the action of James M. Sullivan, the American Minister to the Dominican Republic, a peace treaty has been signed by the chiefs of the warring factions in this country and the revolution headed by General Horatio Vasquez against the government of Provisional President José Bordas Valdez is happily brought to an end. Mr. Sullivan's mediation between the Government and the rebels is the first successful application of the new policy of the United States in dealing with Dominican affairs, which is to the effect that force of arms must never again be used to settle any question in this country. This policy as announced by the American Minister has been accepted with acclaim by all parties in Santo Domingo, regardless of political affiliations.

Canada.—The high quality of the wheat crop will not benefit the grain grower. The banks are forcing him to sell in order to pay his debts; so he is carrying his grain to the railway as fast as it is threshed, and grumbling if he finds the elevators full. When the farmer takes the grain grower's place things will change. —Canadians are well pleased with the new United States tariff. They

say that it gives them more than the reciprocity agreement. If it does, it will effect without wounding them, all that the agreement would have done, namely, it will connect them more intimately with the United States.

—Another of the periodic movements to promote trade with England has begun, having in view reduction of ocean freights. The position seems to be this: Canadian importers say to the shipping owners: "Reduce your freights and we will give you trade." The latter reply: "Give us trade and we will reduce our freights."—The larger Canadian Pacific ships will make Halifax their exclusive winter port this season, abandoning St. John. This is taken by some as an indication that the rumors, persisting for some time past, of a union closer than mere agreement between the Allan and Canadian Pacific lines have some foundation. Others explain it by the fact that at Halifax superior accommodation for large ships is being provided, and the advantage of not exposing the larger ships to the risks of navigating the coast of Nova Scotia. —Two attempts to wreck the train between Nanaimo and Victoria are attributed to the striking miners.

Great Britain.—Shipping men are somewhat hurt over the five per cent. differential to be granted to goods imported into the United States in American ships.—The *Times* wants the Government to propose a grant to defray the cost of the Hundred Years of Peace celebration. —The same journal blames the movement inaugurated by some employers of labor to raise a fund of 50 millions sterling to defend the employers against the continual strikes. It says that this would be a formal admission that employers and the employed are in a state of chronic war.—The difficulties that arose between the officers of the Royal Navy sent to Canada in an advisory capacity and the Minister of Marine in the late Cabinet have repeated themselves in Australia, whence one of them is returning to England virtually dismissed.—The army manoeuvres appear to have been more satisfactory than those of last year. The King and the War Office have expressed their satisfaction.—At the Church Congress the Dean of Durham, better known by his former title of Canon Hensley Henson, created some sensation by coming out strongly in favor of divorce.—There has been some trouble among the native banks in India. One or two failed; but the difficulties of others seem to be over.

Ireland.—A speech delivered by Winston Churchill, October 8, seems to indicate that the Carson campaign has made some impression on the Government. Mr. Churchill said they were determined to establish Home Rule within the lifetime of the present Parliament, but before the Irish Parliament will be able to pass legislation there will be a general election, and if the Unionists win they can repeal it. This is their only constitutional remedy unless meantime there is settlement by consent. "The Orangemen have damaged their cause by violence," but if they seek special consideration for Ulster through con-

stitutional means "there is no move they can make which will not be matched by their Irish fellow-countrymen and the Liberals of Great Britain." The Home Rule Bill "is not unalterable and if good will is brought to bear on the issue, far reaching alterations are possible." He was confident that "the Irish question will be settled soon and for all time." Meanwhile Sir E. Carson has been reviewing his recruits, who numbered less than 8,000 in the much heralded drill at Belfast, and Mr. Devlin has warned him that the Nationalists of Northeast Ulster will be able and ready to deal with them if they give trouble.—The latest report of the Department of Agriculture shows that the Irish trade for 1912 had an increase of \$44,000,000 over the previous year, and of \$172,000,000 over 1904. The imports amounted to \$365,000,000, and the exports \$338,000,000. However, about half of the increase is due to enhanced prices rather than to enlarged volume of trade; and among the imports there is a large proportion of articles, especially farm products, that could be profitably raised in Ireland.—The Gaelic League reports a great advance during the year and good prospects for the future. There were 14 Gaelic colleges in operation during the Summer, and there was a large attendance of students and teachers from all parts of Ireland, and many from the Continent. A new Gaelic College has been just opened in Dublin. Canon Peter O'Leary, the most popular of Gaelic writers, delivered a memorable address at its inauguration.—An anti-Catholic organization in London has sent its agents under false pretences to some of the Irish pilgrims who were reported cured at Lourdes and to the least experienced of the others, so as to obtain from them something that would discredit the reality of the cures. The scheme has failed, and the facts have been attested by many qualified physicians.

France.—The visit of President Poincaré to Spain, which began on October 6, is like a royal progress. A brilliant series of fêtes have been arranged to do him honor. The joint action of Spain and France, which requires a better understanding of conditions and the desire to establish closer political affiliation, is said to be the purpose of the visit. In Madrid he was accorded an enthusiastic reception, though he arrived in a heavy rain storm. He was met at the railway station by the King and other distinguished personages and conducted to the royal palace, where he was presented to the Queen Mother Christina and Queen Victoria. The city was decorated and illuminated in his honor, but he refused to be present at a bull fight.

Italy.—The new Italian Ambassador to the United States, Count Macchi-Celere, is said to be the nephew of Cardinal Macchi. His experience in immigration matters and knowledge of trade conditions, which are to be affected by the new tariff laws, are thought to be among his qualifications for the post.—The coming elections are agitating the country, and at Cassoria, a town six

miles from Naples, a poor old priest, who was endeavoring to quell a riot, was shot and killed by a stray bullet. The average number of candidates for each constituency is four.

Balkans.—The situation in the Peninsula is still precarious, the Albanian and Servian quarrel being still acute. Turkey's policy of procrastination is irritating the Greeks and if the Powers persist in not interfering the Greeks may bring things to a head. King Constantine arrived at Athens from Paris on October 4 and, it is reported, will shortly join the army in Macedonia. His utterances in France, apparently laudatory of Germany, gave great offense.—The treaty between Turkey and Bulgaria is said to consist of thirteen articles, covering the arrangements of frontier, evacuation, demobilization, amnesty, nationalities, rights of individuals and of communities, residences of private persons, rights of private property, diplomatic relations, posts, telegraphs, railways, and existing rights. Other points remain to be settled.

Germany.—A semi-official statement has been made in answer to the sensational press reports that the chasm between the houses of Guelph and Hohenzollern had again been reopened. It was said that Prince Ernst of Cumberland, the newly wedded husband of the Kaiser's only daughter, Princess Victoria Luise, did not consider that in taking his oath as a Prussian officer he had renounced his right to the Hanoverian throne. It was furthermore hinted that a tacit agreement existed by which he would be permitted to ascend the throne of Brunswick without making any formal renunciation of his sovereignty over Hanover. The demand of a portion of the German press for a specific renunciation, and the answer of the Guelph papers that no such renunciation had ever been made or even contemplated, precipitated the controversy. A perfect silence upon the subject was observed by the authorities upon both sides. Prince Adolph of Schaumburg-Lippe, the Emperor's brother-in-law, was dispatched to Gmunden, the residence of the Cumberland family, ostensibly to participate in a hunt with Prince Ernst and the Duke of Cumberland. The final declaration given to the press bureau is that the "good faith" of the declarations made by Prince Ernst August before his marriage with the Kaiser's daughter must be considered as placed beyond all doubt. The Prince himself holds that no one has a right to question his word as contained in the promise that he would never do anything against the unity of the German Empire or the present state of the Prussian Government. This pledge, he holds, will be as binding when he becomes a sovereign as it is to-day. The reply attributed to him in answer to a question concerning his renunciation of the throne of Hanover—"For me my house and honor come first; love is only second"—must be relegated to the realm of fable. Especially significant is the declaration made by Berlin that no farther promises will

be required than those which had originally been made with full deliberation and to the satisfaction both of Gmunden and Berlin. The explanation, Nationalist papers object, will not affect Guelph agitation.—Next in importance to the Guelph question is the discussion regarding the Wittelsbach throne. More seriously than ever it is proposed that the new Prince Regent of Bavaria should accept the crown. The Centre, which hitherto had not particularly favored this movement, is thought by some to be gradually veering about. There would be question, however, of a grave constitutional change.

Austria-Hungary.—A portion of the Government building in the Hungarian city Fiume was recently destroyed by dynamite. The investigations have apparently made clear that there is question of a wide-spread plot whose purpose was the destruction of the Government archives. Fourteen young people have been arrested at Pola for supposed complicity, and many more arrests will probably follow.—Frank Kossuth, the leader of the independent party which is named after him, is said to be in a dying condition from which there is no hope of recovery. He has almost completed his seventy-second year.—Three hundred and fifty million crowns have been granted by the Ministerial Council of Austria-Hungary to cover the expenses of war preparations made during the Balkan crisis. Of this sum two hundred millions had been devoted to the purchase of war materials, and the remaining portion was consumed in the transport service and the care of men and horses. The army officials demand an additional contingent of 35,000 recruits and an increase of fifty million crowns for the army budget.

China.—Yuan Shi-Kai, who has been for more than eighteen months Provisional President of the Chinese Republic, was formally elected on Oct. 6 Constitutional President for a term of five years. He was chosen on the third ballot by the required two-thirds majority of both houses of Parliament in joint assembly. 759 Senators and Representatives were present and gave Yuan 507 votes, Li Huen-heng, the Provisional Vice-President, coming next with 179. As soon as the election was announced, the Powers sent notes recognizing the Republic to the Chinese Foreign Office which had previously guaranteed that Yuan would maintain the established customs and observe all the treaties and contracts made by the Manchu government. On the following day the united houses of Parliament elected General Li Huen-heng Vice-President giving him 610 out of a possible 719 votes. The unfriendly attitude of Japan toward the Chinese is said to have been the active influence that made some of the great Powers recognize the Republic. The price of Russia's recognition, it is reported, is China's promise to negotiate a Mongolian treaty favorable to the Czar and Great Britain is believed to have secured similar assurances with regard to Thibet.

QUESTIONS OF THE DAY

Ozanam on Employers and Employed

The reasons given by Ozanam why a just wage is often denied the laborer are reducible to two main classes: inability on the part of the employer and wilful exploitation of labor. As remedies for the former he suggests a more adequate knowledge of the laws of supply and demand, a more rigid economy in avoiding waste, and a more perfect distribution of money for rent interest, tax and profit; in brief a better understanding of industrial and commercial questions. The second difficulty is not solved so easily, since it is the result of a perverted human will. It is due to the greed of capitalist and dividend-hunters, and must therefore be met by definite action on the part of the State, of the community and of the labor unions.

In his definition of exploitation Ozanam is eminently clear and to the point. The employer becomes guilty of this crime "when he does not consider the worker as an associate and an auxiliary, but as a tool from which he is to derive as much service as possible at the least expense possible." This is Catholic doctrine in its integrity.

Such exploitation of man by man Ozanam calls by no other name than slavery. The human laborer, the masterpiece of the Creator, the image of God, the immortal heir of heavenly glory, has in such a system been reduced to a mere machine. His service has become servitude. He is "only a part of capitalism, like the slave of the ancient pagans." No more therefore is done for him than for the machine at which he stands. It is all a question of the greatest economy. Child labor follows, and the mother likewise is torn from her home. The moral and intellectual needs of the toiling masses are of no consequence and the family is disintegrated without a qualm of conscience. Sanitary conditions are neglected and the workshop becomes a veritable prison house where man, woman and child are condemned to a systematic and progressive degradation. Such must of necessity be the conditions wherever the liberalistic form of capitalism is allowed full freedom without the interference of State action and labor unionism. Such have been and still are the actual results in many instances. Need we wonder that the great Catholic social leaders all with one voice more bitterly condemn the vices of individualism or Liberalism than even the errors of Socialism. The first are the cause, the latter only the effect.

What then is to be done? Clearly the Government must interfere. The policy of absolute liberty, *Laissez faire, laissez passer*, can not be tolerated. The individual laborer, says Ozanam, is under a threefold disadvantage. He has less to spare than the capitalist, and therefore is urged by need to accept the terms which are offered him. He has a more limited horizon than his employer and is consequently more subject to alarm and intimidation. He

is finally more restricted in his choice of occupation. The capitalist can find many ways of investing his wealth, the laborer is bound to his machine or at least to the trade which he has learned.

While such is the condition of the laborer, there is no less danger, on the other hand, to be apprehended from a paternalistic government. Experience has shown that it hampers industry and strangles commerce. No worse form of universal slavery could finally be imagined than the paternalism to which Socialist agitators would subject the entire human race.

The solution therefore of the problem must consist in a proper balancing of liberty and authority. Government intervention is necessary, but must be restricted to extraordinary circumstances. Much can be accomplished by the education of the worker and by proper labor organizations. The employer likewise needs to be taught that liberal wages encourage the workingman, make him take more pride and pleasure in his task and help him to identify his interests with his occupation. "The laborer will be attached to his work as to something that is his own, industry will advance in perfection, and that demoralization which we make at the same time a reproach and a necessity for the proletarian will cease with the prospect of his going forth one day from his state of helotism." (*Mélanges* II, p. 582.)

It must be borne in mind that the conditions of which Ozanam wrote are not to be indiscriminately compared with those of our time. It is only the Socialistic writer, and men who have similarly become infected with the radicalism of our time, who will condemn the entire employing class as guilty of heartless exploitation and identify labor with slavery under the entire existing system. Ozanam, as we may judge from his many writings, had no thought of attacking the principle of wages in itself, but only the abuses to which it had given occasion and which had become common in the factory system of his day. Nothing could be more terrible than the moral, intellectual and physical degradation implied in the picture given of it by Kolping in Germany; while Manchester and other great industrial centres of England were veritable studies for a new Inferno. We are not, therefore, surprised at the bold and unqualified assertion which we find twice repeated in the notes of Ozanam that the great industrial captains of his day could only be compared to "those barbarian royalties who were borne about upon a shield on the shoulders of the people." (p. 586.)

It is difficult for us to conceive the horror with which the Catholic mind at this period contemplated the transition from the domestic to the factory system. The danger and degradation it implied for the laborer were not essential parts of the new system itself; but under the pagan individualism of the times, which the Reformation had brought about, the laborer was practically handed over as a slave into the hands of the factory owner. The economic philosophy of the day forbade the State to interfere and suppressed the labor union, so that

no redress could be had. The conscience of the employer, deadened by what he knew to be the custom of the time, was the only court of appeal which labor had. Such a condition could never have been brought about, except by the rejection of Catholic philosophy and Catholic faith. There is hope for labor only in as far as Catholic principles are adopted. That, however, in the stress of unlimited competition and amid the surroundings we have here described, the Catholic employer should often himself have yielded to the principles which were almost forced upon him, is sufficiently intelligible. Making all due allowance, the same rule holds in our own time.

To say that labor conditions have not vastly improved since the day when Kolping, Ozanam and Ketteler looked upon the misery of the masses and appealed to the conscience of the world, is a Socialistic exaggeration. We have much to remedy; but for this very reason we must be most careful not to confuse the popular mind upon this subject.

And yet, in spite of all the changes which have taken place in the material conditions of the people, the situation, as Ozanam describes it, is sufficiently suggestive of our own day. Employers and employed he beholds facing each other as two hostile armies. On the one side he sees the power of wealth; on the other, the force of numbers. The acts of physical violence and the strikes of the toiling multitudes recall to his mind the historical scenes of the seceding Roman plebeians.

We have already briefly indicated Ozanam's economic solution. It would be wrong, however, to convey the impression that he believed the question to be mainly an economic one. He well understood that the evils of the time were all reducible to a want of charity and justice. The restoration of economic justice, where it is violated, depends largely upon the power of law and of organization. But justice can never be restored without charity, the absence of which is the radical reason for the existence of the social question itself. To pastor and people alike therefore Ozanam reads the great lesson of charity. They must go out into the world and take an active part in relieving misery wherever they find it. They must move the hearts of the rich and cheer the hearts of the poor. In both they must enkindle that fire of charity which Christ came to bring into the world. Charity then will return to earth leading Justice by the hand. But it must be a charity founded upon faith and religion.

We have spoken only of the faults to be found in certain classes of employers. Ozanam well knew that labor likewise is not always blameless. Want of fidelity and of application to its employment, thriftlessness and dissipation, and even worse evils were often justly set to its account, but tenderly he dealt with them as a mother might, yet no less resolutely. Labor indeed had not then attained the position which it not unfrequently holds today, when the tables are turned at times and the small employer may even find himself helpless against a powerful trade union.

As a final rule Ozanam demands that a fair proportion be observed between the profits of the employer and the wages of the laborer. There is usury, he argues, as well in excessive profits, which do not correspond to any equivalent labor on the part of the employer, as in excessive interests which exceed the use-value of the money loaned. The danger of harming less fortunately circumstanced competitors must of course be borne in mind. Special allowance must likewise be made for the additional rent derived from the land and for the interest on the capital invested, which belong to the employer if he is both owner and manager. If, however, for these reasons and because of extraordinary intellectual labor and ability he accumulates a fortune exceeding the needs of his station in life he has no right to use it selfishly, but must consider the common good. As long as such fortunes are accumulated, and used as an absolute personal possession and not as a stewardship for God, the war between capital and labor will continue, no matter what economic transformations may take place.

Ozanam, we must say in conclusion, made no pretence to profound economic knowledge. When asked to assume political leadership he expressly pleaded that he was insufficiently versed in these questions. This, to a certain extent, was true, in as far as he was mainly a student of past events with the one great purpose of bringing into evidence the glorious rôle of the Catholic Church in the world's history. But we must not forget that he was always closely in touch with the actual life of labor and poverty, and a shrewd observer of all he saw. Even while delivering his economic lectures his habitual modesty asserted itself. "The humble words," he said, "which come from this chair are only an imperceptible scattering of seed. Yet who knows but it may ripen in the secret depths of your thoughts and unfold itself one day in effective plans." JOSEPH HUSSLEIN, S.J.

Renée Erdoes

When a new star is discovered by some learned and patient gazer in his lofty watch-tower, the good news is heralded through the civilized world by the cable and the wireless. Some four years ago a new star, a star of more than common brightness, appeared in the firmament of Catholic poetry, but no one took the trouble to make known its rising. The fact of its having appeared in distant Hungary may perhaps explain the ignorance of the world in general in regard to it. Or did the international news agencies and foreign correspondents cease to take an interest in Renée Erdoes after her conversion to the Catholic Church?

There was a time when the name of the Hungarian Jewess was one to swear by in neo-pagan literary circles in the Magyar capital. That was at the beginning of the century. Eötvös, the literary dictator of Buda-Pesth, was her protector and advertiser, and every volume that issued from her prolific pen was hailed with enthusiasm

by Young Hungary. Such wealth of fancy, such originality of thought, such perfection of rhythm, no other living author could lay claim to. Then there was the pagan freedom with which she discoursed of love and marriage and kindred subjects that pleased the depraved taste of her contemporaries. In this spirit were written her "Maiden Dreams" (1899), her first volume of "Poems" (1902), her "Sappho" (1902)—which the title-heroine herself might have produced, so thoroughly Grecian and pagan is it—the volume of short stories, "The Woman and Her Companion" (1904), and her only novel, "The Story of a Girl" (1904).

Though she had climbed with comparative ease and with more than ordinary rapidity to the summits of literary fame, Renée Erdoes was by no means happy. True peace and contentment were strangers to her soul. She was dissatisfied with herself, with her surroundings, with her very success. In 1906 she journeyed to Italy and Rome, the goal of her longings, the home where so many a troubled spirit has found rest. Here her whole being underwent a great change—she became a seeker after truth and peace. Her state of mind during this period of trial is revealed in her "New Songs" and in the beautiful collection of poems entitled, "I Came to You," "And as I stand here," she wrote, "with closed eyes and groping hands, and see circling before me flooding and ebbing starry oceans, I feel with my fingers' tips burning wings of invisible hosts. It is as though some one, white and pale as I, were stretching out hot, trembling hands through the fiery dance of the wandering worlds, seeking me from afar." The "hot, trembling hands" reached her at last, and led her to the Fountain of Life and Truth and Happiness. In the spring of 1909 she was received into the Church, making her profession of faith in the Benedictine Abbey of San Anselmo in the Eternal City.

Her former friends and admirers claimed that *welt-schmerz*, an overwrought imagination, sentimental motives, had led her to embrace the Catholic Faith. The works published since her conversion are the best refutation of this calumny. Their every page shows that deep, inner conviction had brought about her conversion. A German priest-author, John Mumbauer, who is perfectly conversant with the language and literature of Hungary, has had the happy thought of preparing a German translation of Renée Erdoes's poems written immediately before and after her conversion. The work is still in press, but specimens of it have appeared in various periodicals, (*Koelnische Volkszeitung*, *Hochland*, *Heliand*, *Akademische Monatsblätter*) which give us a fair idea of the Hungarian convert's poetic genius. Some of her poems, such as the beautiful, mystical "Psalm," remind one of Annette von Droste, the queen of German poetesses; others such as "They That Persecuted Me" and "Evening," of Francis Thompson. "In the Garden of Gethsemane" shows that the former Israelite has delved deep into the mysteries of our Redemption. "The Great Morning," a cycle of lyrics, is a touching description of

her conversion and reception into the Church. Every item of the Ritual is pregnant with meaning to her and has made an indelible impression on her soul; and what she thought and felt on that memorable morning, the "great morning" of her life has found expression in verses of surpassing beauty.

In all her poems the soul of Renée Erdoes stands clearly outlined before us: we see her groping about in the dark night of doubt, in the uncertain twilight; we feel her poignant remorse for her ill-spent youth, for her squandered talents; we rejoice with her at her stepping forth into the morning-light of faith. She has cast the past, so full of God forgetfulness, behind her; her new-found Saviour is her only Love, her all:

"Ich schmachte nur, o Herr, nach deinem Weine
Und nach dem Brot, das deine Hand gebrochen;
Ich sehn' mich nach dem Lichte, drin die Stroeme
O, deiner Liebe pochen."

When Renée Erdoes's conversion became known in her native land, but especially when she published her first Christian lyrics ("The Golden Vase," 1910), she was assailed with the vilest abuse from all sides. Those who had but a few years before extolled her to the skies as the greatest poetess of modern Hungary, now set her down as one who had outlived her greatness. The beautiful form, the rich, almost Oriental imagery, the boldness of diction, the pregnant description which they had admired so much when placed at the service of modern paganism, lost all its charm when dedicated to the glorification of Christianity. The frantic efforts made by her enemies to discredit her in the eyes of her countrymen are the best proof of the inestimable gain her conversion has been to Catholic letters.

GEORGE METLAKE.

Sex Hygiene in Chicago's Public Schools

The teaching of sex hygiene is, it appears, to be the established policy of the public school authorities in Chicago. Mainly through the influence of Mrs. Ella Flagg Young, Superintendent of Schools in that city, the School Board has set aside \$10,000 yearly to pay three physicians to give lectures on the subject. They who shall be selected for the delicate task will be persons of recognized character, understanding and pedagogical training, and they will be expected to impart the needed knowledge on the subject, first to pupils of high schools, and later, if the initial efforts promise good results, to introduce the teaching, modified as the ages might demand, to children of the lower school grades.

The project is not accepted with universal favor by the good people of the Lake City. There is by no means a unanimous consensus of opinion among them that sex hygiene should be taught in the public schools of their city, even in the modification proposed, that it enter the curriculum not as a separate and distinct subject, but correlated and interwoven with the education of the

child from its kindergarten days to its last days in high school. Probably because of the divergent views of the citizens of Chicago an opportunity was given quite lately, to those of them who wished to avail themselves of it, to listen to able defenders of the new scheme and of the doctrine opposed to it as well. On October 1, in Assembly Hall of the Northwestern University Building, under the patronage of the Chicago Medical Society, a meeting was held to discuss the subject become, during the past few months, the liveliest kind of a topic in the Western city. The hall was crowded by teachers, doctors, medical students and clergymen. Four speakers, the *Record-Herald* of the day following tells us, devoted nearly two hours to emphasizing the great need of teaching sex hygiene in the common schools and the enormous benefits to the nation that must accrue from such a course. The applause, it adds, that followed the last of them had hardly ceased when another speaker disrupted the harmony of the meeting by declaring that the teaching of the subject in the schools would inevitably induce more evil than it would allay, and that no good can come of handling from a standpoint of hygiene a question that is purely moral.

The promoters of the meeting were unquestionably ardent advocates of the campaign for sex instruction, which unhappily is sweeping the country like a prairie fire. Yet even their enthusiasm need not bring them to false statements regarding the practice hitherto prevalent in the training of children. Surely they know that there is a wide difference between the decent reticence modest men and women have favored and do favor regarding the topic they are now exploiting, and the total ignorance they affirm to prevail. It is quite untrue to assert, as the promoters of the Chicago meeting do, that "from time immemorial it has been the policy of educators the world over totally to ignore the sexual organization of the individual in the education of children, and that an edict of silence has reigned supreme." Because, out of reverent regard for the moral virtues most intimately associated with so delicate and dangerous a knowledge, the teachers of the earlier days appreciated the need of prudent measuring of occasion and time when such instruction should be given; because they realized how readily vicious curiosity might be aroused by topics apt to disturb and fully awaken dawning passions hard to check in immature souls, and therefore judged that such things should be dealt with not in the clatter of a public class-room but in the quiet of the home and by loving parents fully conscious of the need of certain knowledge but eager to defend their children from the evil easily flowing from that knowledge; because in a truer concept of the domain of school and home those teachers of the olden time attended strictly to their own affairs and meddled not with those of father and mother in the upbringing of the child, it does not follow that this all-important topic was neglected in the education of our little ones.

Something of this thought must have restrained the first speaker in the Chicago meeting, Prof. C. B. Henderson, of the University of Chicago. To him had been delegated the explanation of the aims and purposes of the Society of Social Hygiene, and, as we are assured, he spoke very sensibly. He maintained that students ought to be aware of the ruinous consequences of immoral practices, but when he touched the question of what should be done in practice he shrank from the nasty thought that young people's minds should be flooded with the phantasms sex instruction must induce. He dreaded the giving of direct information and pleaded for the imparting of high ideals of honor and virtue. A very Christian thought, be it observed, and one which happily, if indirectly, implies the cogent necessity of religious instruction, the one sure source of such ideals.

Dr. William Belfield, to whose rantings *AMERICA* has paid its compliments on a former occasion, spoke on "the Boy." The choice is a fair indication of the attitude the Society of Social Hygiene would be likely to hold should that body be consulted in the matter of appointments to the proposed lectureships. Dr. Belfield, in his utterances as reported at least, is a rank materialist, and how Christian men and women could listen to his words passeth understanding. He bluntly stood for the principle of the improvement of the human kind by the regulation of the animal instinct alone. He claimed, with seeming approval, that all nations except those of Indo-European stock have ever been polygamous. Even Christ, he presumed blasphemously to assert, did not teach monogomy; and—strange how reckless these self-sufficient teachers dare to be—public opinion in Europe did not frown upon promiscuous intercourse among the unmarried until the Puritans arose to condemn it. He ignobly pleaded for sex instruction of pupils on the ground that many dollars are spent yearly to improve the breed of stock, but nothing is done to improve the quality of children.

No doubt it is to stamp oneself an obscurant to express regret that women should have participated in such a discussion. It was the old-fashioned notion that the crowning glory of woman, her modesty, forbade her to enter into the arena where there is struggle, contention, heartburning, excitement, agitation, everything which is adverse to the true character of woman. Woman, it used to be affirmed, ruled by the sweet and noble influences of her character, and the sweetest and noblest of these was the reverent respect which that exquisite thing, womanly purity, claimed even from the most depraved among men. The world is changing all this, but it attempts an inconceivable miracle when it fancies that the beautiful reverence characteristic of the past is to survive the shock of open discussion by women of topics once prudently and properly reserved for the physician's consultation room. Has respectability gone vice mad? The spectacle of the virtuous housewife out with her student lamp trying to study the Social Evil

is a fearful commentary on the changed ways that mark our so-called progress.

Yet the Chicago audience heard two women, Doctor Rachelle Yarros and Mrs. Ella Flagg Young, pathetically pleading against the world-old rule forbidding prying reflection into certain of the deeper things of life, regarding which, especially in the case of the hot, passionate nature of young people, too much reflection is sure to prove an unwholesome and disturbing influence. Both of these admitted the danger of sex instruction in schools, both conceded its introduction into the Chicago public school curriculum to be something in the nature of a hazardous experiment, both protested their regard for the advocacy of high ideals of honor and virtue, yet both affirmed the experiment to be absolutely necessary. The necessity they drew from the devastating influence of immorality, which they argued, had reached such a pitch among us that no evil resulting from the plan they favored could be worse. There was a noteworthy inconsistency, by the way, between this claim and Mrs. Young's assertion that scarcely any vice existed in Chicago's schools. Why, then, proclaim the need, one might ask, of so desperate an expedient as sex instruction? They both ignored, apparently, the evident truth that the protection which our sexual natures most require is not protection from outside influences but from our own thoughts.

Fortunately there was present in the Assembly Hall one who would not permit this really dominant thought in the subject to be ignored. The Rev. J. W. Melody, Professor of Moral Theology in the Catholic University of Washington, had been selected to represent the views of those who oppose the "new thought" in our schools. And Dr. Melody fulfilled the trust admirably.

"The movement to introduce instruction in matters of sex into the curriculum of public schools," the Chicago *Tribune* reports him as saying, "is only another expression of a prevailing purpose to establish in the school a dumping ground for the discharge of duties and offices that tradition has heretofore restricted to the home. Leaving aside even the question regarding the place for the instruction, we do not hesitate to affirm that mental enlightenment, as such, is altogether inadequate to afford the moral check sought for by our hygienists. 'I see the better and follow the worse,' said Ovid. Yet we know what small measure of restraint is brought about by such instruction. It bestows light, but it does not impart power. And it is precisely an increase of moral potency that is essentially called for. We should teach the children that morality, not so much as hygiene, is the absolute essential for a chaste and happy marriage. We should teach them the commandments of God rather than the physiology of sex. But it is not morals but hygiene that is emphasized. It is argued that right information is required to counteract the misrepresentations which are so frequently imparted by vicious associates. But the subject of class-room discussion, though it be ever so delicately and skilfully presented, will be

later called upon by the depraved as a theme on which to exercise their scurrility and mischievous wit. What instruction is to be given to boys and girls should be given in the home and by the Church."

And with Dr. Melody's genuinely Christian handling of the topic AMERICA expresses its full and cordial assent.

M. J. O'CONNOR, S.J.

The Civic Theatre*

The Civic Theatre, as defined by the author of the book and of the idea, is "not merely the commercial theatre reformed; not an art theatre for art's sake alone; not the municipal theatre of Europe transferred to American soil; not an organization on the precedent of the New Theatre; not primarily a repertory theatre. A Civic Theatre is the efficient instrument of the recreative art of a community." As such it evidently becomes a place and a phase of organized leisure for recreative and cultural purposes. Such seems to have been, in great measure, the Greek ideal.

This, America, whose institutions would seem to be not out of harmony with the democratic ideal of the Greeks, might make its own. For the efficient instrument of the recreative art of a democracy must be democratic in its ideal and working system. Such an instrument must, moreover, be as permanent as the community whose recreative art it would express. Hence, it must be endowed. Endowment is the only guarantee of permanency, the only thing that makes an institution instead of an experiment. For a public institution, public endowment, aided, however much by private grants, is the only congruous form. With such a basis of operation, the imagination of a whole people, seeking its recreation in artistic expression, may be trusted to attain that goal which the commercial theatre so signally fails to reach (perhaps to aim at) but which would be the *raison d'être* of a Civic Theatre, namely, the elevation and education of the masses in their leisure hours and holidays.

Merry England has ceased to be, with its folk-wide system of healthful, tuneful recreation following after and preparing for a day of toil. The industrial revolution, not to mention the religious one, is an accomplished fact. The joy of toil is clouded over with the smoke of coal; the songs of labor are drowned by roar of wheels. To joyless toil spent on the endless reproduction of the parts of things, succeed hours of disorganized leisure eagerly exploited by the keeper of bar, or dive or garish "show." The millions of silver dollars so expended have been all tabulated by statisticians; the billions of golden hours so squandered, no man has numbered.

Let the people find themselves in permanent possession

*The Civic Theatre in Relation to the Redemption of Leisure; a Book of Suggestions. By Percy Mackaye. New York: Mitchell Kennerly.

of an efficient instrument for their recreative art, a Civic Theatre, not subsidized but endowed, and that publicly, and it takes no prophetic eye to see the diffusion of culture through every rank and caste, the nationalization of an art now confined to self-complacent culture centres, the adequate expression of a patriotism now seeking a voice in flag-waving and fire-crackers. Plying the actor's calling under the noblest auspices actors ennoble it and make it truly a profession; as Sophocles made it and as Demosthenes was not ashamed to practice it. The vital interest of an audience in a play for which they are themselves responsible and in which their friends are taking part, increases the educational function of the production. The producers, no longer merchants or hirelings, feel the dignity and responsibility of public functionaries and rank with the curators of public libraries and museums. Even the humblest of their aids, the craftsmen engaged on costumes, jewelry, armor, scenery and lights, bring to their labor a zest that makes for artistry and finish. But on none in his community more than on the poet and dramatist will the Civic Theatre react benignly, offering him a medium of expression that is large because it is civic, passionate because it is intensely local.

Such a constructive enterprise would seem no less worthy of civic enthusiasm and activity than are our park concerts, public libraries and museums, universities and institutes of study and research; nor any less possible of realization. For the bug-bear of politics and political influence which is so often invoked as the insurmountable obstacle to a Civic Theatre has been generally conspicuous by its absence from those other institutions and can be, with the exercise of like vigilance, excluded from the Civic Theatre.

Enlisting in its support a cultured group of responsible public officials, a corps of local artists devoted to its success, a host of citizen-actors, professional and amateur, joined in a rivalry, friendly but keen, a guild of producers endowed with business ability and technical skill, a Civic Theatre would fairly select "what the public wants" from the best of tragedy, comedy, masque, pageant, music and dance to grace its annual repertoire, inviting its audience to its spacious portals by its own architectural charm and beauty of location, rather than by lurid display of lights and bill-boards. It would not rely exclusively on the motive forces of local skill and artistry, but would render these forces efficient by an organization as thorough as those which govern our local libraries and other such educational projects. The local theatres rendered mutually helpful by the State organizations and these again coordinated though not dominated by a central board connected with the American Federation of Arts, and provided with a well-paid director to cooperate in organizing local civic theatre committees, and to initiate the civic theatre idea in all leading American communities. This is the form of organization approved by the Convention of the American

Federation of Arts. As frequent as are the recurring periods of nightly, weekly and holiday leisure, so frequent and incessant would be the appeal of the Civic Theatre "to fill time instead of to kill time."

Such an appeal was heard by the polished citizens of Periclean Athens, the ruder Medieval guildsmen and their townfolk were not deaf to it, English and American audiences that have gathered in thousands to witness the recent pageants and masques have shown a responsive chord, whether they gathered from the crowded streets of Boston to witness Father Kenzel's "Pilate's Daughter," or in the Redwood Groves of California to partake of the Bohemian "High Jinks," or assembled on Independence Day to enjoy some safer and saner expression of our joy in National Independence than can be afforded by a small boy and a big cracker.

We have endeavored to summarize this book in the fewest possible words, and those for the most part in the author's own. Its perusal and study we commend to all who are interested in the education of popular taste, or in the initiation of movements which are calculated to appeal to the great unguided mass of our fellow-citizens. Some of the author's suggestions may be impracticable—he is a poet. But before rejecting them we may remember that they merit a critical examination; for he is a young man that has succeeded not by lowering, but by maintaining his artistic ideal. Moreover, his ancestry and his training have kept him in practical contact with what is best in stage-craft. The powers he would arouse and organize are momentous. Well directed they might easily lead to an American renaissance. Neglected, their currents may easily turn aside into pagan sensualism, or be scattered and wasted on the shoals and flats of low commercialism.

MARK J. MCNEAL, S.J.

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An American who has any concern for his country may well be alarmed at the announcement in the daily press of what faces our judges as they open the fall term in New York. We are told that the first undefended divorce calendar for the new court year was called by Supreme Court Justice Giegerich, who found that he had 184 cases listed for trial, in all of which the defendants had failed to answer the charges against them.

The court found that many of the plaintiffs were German, Russian, Italian, Yiddish and French, and he sent these cases to Justice Donnelly for trial in order that the court interpreters might all be together.

Many of the cases on the calendar were adjourned, but the four Justices heard the majority of the matrimonial actions in the course of the day at the rate of about five an hour for each Judge.

The anarchists and socialists may now take a breathing spell in their efforts to batter down the present structure of society. The courts are doing the work for them; not wilfully, indeed, but compulsorily. They are merely carrying out what the laws of the land decree.

IN MISSION FIELDS

The Mission in the Caribbean Sea

The Rev. A. Stroebe writes, in *St. Joseph's Missionary Advocate*, of the Missions in the Caribbean Sea, now in charge of the Josephite Fathers of Mill Hill, England:

It was in the year 1900, when I had charge of the St. Augustine's Negro Mission in Louisville, Kentucky, that I read an article in the *German Messenger of the Sacred Heart*, edited in Cincinnati, about two little islands, St. Andrew's and Old Providence, belonging to Colombia, South America. It was stated in this article that in these islands, which were inhabited by English-speaking negroes, no attempt ever had been made by a Catholic priest to establish the Catholic religion.

I at once applied to my bishop for permission to go there. Coming to New York I was told that no steamships go to those islands. I therefore took the steamship to Jamaica, Cartagena, Colombia, Limon and Costa Rica. In the latter port I was told that occasionally small sailing boats set out for the islands. At Limon I was detained four weeks on account of the yellow fever prevailing there. At last a miserable little sailing boat set out for St. Andrew's, having four colored men as crew, I the only passenger. They told me that with a fair wind we would get over in about four days. Unfortunately, we had either no wind or contrary wind nearly all the time, and the consequence was that it took us fourteen days instead of four.

For fourteen days I lay on the bare deck of the little boat, day and night without the least comfort. The food the crew had, yuca and salted pork, my weak stomach could not digest, so I fasted fourteen days, and when we finally landed I was so weak that I could scarcely stand on my feet.

When we entered the harbor of St. Andrew's a fellow passing us in a canoe asked the crew of our boat who the stranger was they had on board, and when they said a priest, he replied, "We don't want no priest." This was the welcome. My first call was at the house of the Prefect of the Government, reaching there at about 11 A. M. I was still fasting, for in our troubles on sea I had promised to celebrate Mass in thanksgiving on the day of our arrival, if we should land before noon. With the consent of the Prefect I fulfilled this promise in his room.

After Mass I tried to get a lodging-place somewhere, there being no hotel or restaurant in the island. Everywhere I got the same answer: "No room." Sick and feeble as I was from the fatigue of the voyage and long fast, I tried to walk to the north end of the island, as I was told an ex-Captain Hoopman lived there and had a big house and small family and might give me lodging. On the way there I got so weak that I broke down and sat on a stump of a tree till somebody passed by who helped me to reach the ex-captain's house.

I found the owner sick in bed and unwilling to keep me. He told me that he was a strong Baptist and that he wanted no trouble with his pastor, and that I would have to get the latter's consent before he would keep me. So I had simply to submit to the condition, hunt up the important preacher, and then returning with the required permission, I got a room. On the following day the tropical fever threw me on my cot, on which I could not move for two weeks. The first good Samaritan that

called was not the Prefect nor any of the other officials of the Colombian Government, who were all (nominal) Catholics, but a Jew, Abraham by name. One of his boys I afterwards baptized, who later became my altar boy. It took me some months to regain my strength. I celebrated Mass daily on a little table in my room all alone. After six months, assisted by the offerings of friends in the United States, I put up a little frame building. Downstairs I used for divine service, up under the roof was my living and sleeping place.

Six months later I visited the island of Old Providence with some of the people, arriving on a Saturday. I went at once to see the head preacher of the three Baptist churches, Simon Howard by name, and introduced myself as a Catholic priest, and offered him my services for the following day.

He looked at me in surprise and said: "What can you, a Catholic priest, do for me?" I said, "I can preach for you," to which he replied, "I fear this might be dangerous"; still, after a moment's reflection, he consented. So I preached in the Baptist church on the following day. It was the first Sunday in Lent; naturally, I preached on Christ's passion and death and our redemption by Him.

After service Mr. Eusebius Howard, a half-brother of Simon, came up to me and invited me to preach the same sermon also in his church on the following Sunday, to which I consented. Eusebius formerly had worked with Simon, but a split in the flock made him start a church of his own. Something occurred during the week which prevented me from keeping my promise to preach in Eusebius' church, but I fulfilled my promise later on. I had made arrangements with Eusebius to come and stay a week or more and give a *revival*, or mission as we call it, to which he and his people consented. Instead of one week, it lasted three weeks, closing December 8th, 1902, with the conversion of Eusebius and nearly all of his flock. Thus the former Bethel Baptist church became the cradle of the Catholic Mission in Old Providence Island. Eusebius has since been called to his eternal reward. Rev. Father Timothy St. John (Connelly), whom I met in Philadelphia the following year, 1903, became my first successor, offering his services for the Mission in spite of his age, 61. He was a holy soul, and worked hard all alone after I went to Cuba. Before long he got up another chapel on the east side of the island. In 1910 his strength gave way, and he died in the hospital at Panama.

The colored Sisters of Divine Providence whom I had taken to the island from Baltimore in 1903, and who, for the short time they stayed, had done a great deal of good among the young girls, had no perseverance and left. During the past few years the Josephite Fathers of Baltimore had charge of the Mission, and two young priests, two brothers, the Fathers Albert, natives of Brooklyn, New York, had worked with great success, adding two more mission chapels, when all of a sudden the Colombian Government asked the Apostolic Delegate to have the Josephites of Baltimore replaced by other missionaries.

This is in short the history of the foundation of the first Catholic Mission in these islands. The present Josephite Fathers have a great work before them and deserve assistance, for more chapels are needed and Corn Island must also be looked after. My health being broken down, and having recently undergone a serious operation, I felt obliged to retire to my native place, and can only assist my successors by my humble prayers.

CORRESPONDENCE

The Religious Question in the French Provinces

In passing a judgment upon the religious condition of France, it is necessary to draw a line between Paris and the provinces; the aspect of things being absolutely and wholly different, according as we view them from the one or other standpoint.

Roughly speaking, it may be said that over a hundred years ago, at the end of the eighteenth century, the spirit of skepticism and revolt that was one of the causes of the Revolution of 1793, grew up and was fostered in Paris. The provinces were, at that time, comparatively untouched by the dangerous doctrines of the so-called philosophers, whereas, at Versailles and in Paris, they were looked upon as oracles, believed in and followed by the most intellectual society of the day.

Now, there is in Paris a distinct and most encouraging religious revival; this is a certain fact and one to be gratefully recognized by those who have at heart the welfare of the eldest daughter of "the Church." Since the separation of the Church and the State, the former has gained in influence and in vitality; even parishes have sprung up in the Paris suburbs and there the poverty of the Church, robbed by the State of her legitimate possessions, only seems to stimulate the generosity of the faithful. The Catholics have learnt to unite their forces and sink their individual preferences and sympathies in devotion to a higher ideal. Several important associations, that, at different times, have been presented to the readers of AMERICA, unite the "young men" of France, the Catholic railway employees, the Catholic workmen, etc. Clubs, guilds, athletic associations, "cercles d'études," where the leading questions of the day are studied and discussed, besides many other Catholic groups, too numerous to mention within the narrow limits of this paper, have sprung up and, in spite of obstacles and difficulties, are flourishing at the present moment.

True it is that in Paris, more than elsewhere, the evil powers are actively at work, but hostility acts as a stimulant and opposition breeds self defence.

In the provinces, things are different and after residing in the heart of a province and watching the religious movement from the standpoint either of a small town or of tiny village, it is impossible not to recognize that the Catholic workers in Paris have the better part.

In time, it is true, we may believe that the religious revival that has begun in Paris, will influence the provinces, just as, over a century ago, the skeptical spirit of the free thinking philosophers, spread from the French capital to the uttermost extremities of the kingdom, but, at present, the revival is too recent to have penetrated so far. In the provinces, the Catholic workers are hampered in many ways and they may be forgiven if occasionally they are discouraged by the apparent fruitlessness of their efforts.

The Government schoolmaster who, if he belongs to the younger generation of teachers, is generally, from policy, if not from conviction, an "anticlerical" and a socialist, has far more influence in a village than in a large town; in addition to his functions as a teacher, he occasionally acts as the legal adviser and secretary of the ignorant folk, who surround him, hence his influence not only over his scholars, but over their parents, who often claim his assistance.

Moreover, human respect, once so prevalent among all classes, is now considerably diminished, in all large

centres, but it still tyrannizes the Catholics of small towns and villages. In Paris, stress of business prevents interference with the private affairs of others, independence and freedom to follow one's own opinions, are admitted and the "espionage" that exists in the provinces, has no place. It is otherwise when the lack of interest and the fact that people have little to do and live close together, encourages mutual interference. We know of certain small towns, where a "fonctionnaire," a Government servant, however unimportant his functions, risks his position every time that he attends Mass on Sundays, owing to the rabid anti-clericalism of his chiefs. Added to this, there exists in most provinces a certain spirit of routine and indifference that has a depressing effect upon the endeavors of many ardent workers. Hostility may be faced and endured more easily than apathy. Then again small jealousies, mean motives and childish timidity have greater play, where intellectual life is less elevating and active. For all these reasons, to which many others might be added, the part played by the Catholic workers, priest or layman, in the provinces of France, is often a difficult and disheartening task; it needs zeal and tact, but above all it needs patience. Let us add that in speaking of the French provinces, we must make an exception for those of the Western region, Brittany and Anjou, where conditions are absolutely different and the spirit of the people has remained thoroughly Catholic.

Nevertheless, although, taken in the abstract, the religious revival that undoubtedly exists in Paris, has, as yet, incompletely influenced the provinces, there are hopeful symptoms ahead. The associations that have been founded in the capital, are gradually spreading throughout the country; the practice of frequent, even daily Communion, is slowly but surely gaining ground, even in places where a spirit of Jansenism lingered among the older generations; the custom of holding Catholic local meetings, is taking root and the advantage of these gatherings cannot be exaggerated. The congresses of the railway men, of the "Jeunesse Catholique," the "Congrès Eucharistiques," the "Congrès Diocésains," the "Séminaires Sociales," and many other gatherings bring the scattered Catholics of a province or a diocese together on the common ground of religion and charity. These meetings are not successful always, they sometimes begin with a failure; the provincial Catholics, unaccustomed to public action, have to get used to the methods of their Parisian brethren. But in the long run, they reap the benefit of these public demonstrations, that, experience proves it, are infinitely useful. The younger men, especially there, learn to count their forces, to feel that they are not isolated workers, but members of a compact army; they must throw human respect to the winds and take their stand openly as practical Catholics, who are proud of the faith that they profess.

We write these lines from a little town of Northern France, where, some years ago, religion seemed almost dying out. There is no sensational or miraculous change, but a slow and steady progress. The excellent pastor, to whose care this difficult portion of the Lord's vineyard was entrusted only three years ago, had everything to rebuild, owing to a long period of stagnation that allowed decay to creep in everywhere. The spirit of his people is always indifferent, sometimes rebellious; the small tradespeople are, as a rule, ungenerous in their attitude towards the Church and its pastors and the officials distinctly hostile. Only two or three influential Catholics can be counted upon to help the lonely priest in his uphill progress. The place is poor and the Church has absolutely

nothing to depend upon except the voluntary gifts of the faithful, that are insufficient to meet its necessities. Yet a tiny, almost imperceptible new life is growing up; there are more Communion, more worshippers in the once empty church, more willing spirits to assist in the charitable works, whose existence is a constant struggle. A recent congress of la "Jeunesse Catholique," that took place within the walls of the little town, was an unqualified success and a "Congrès Eucharistique," in a neighboring village, is spoken of with wonder and admiration.

Let us add that in this case, the pastor of this hitherto barren soil, works on patiently and untiringly, without counting the results; these are bound to come, but given the conditions of religion in these little towns, it is wiser to put away all thoughts of a rapid transformation. That the members of the younger generation of intelligent Frenchmen are more keenly alive to their social and religious responsibilities than were their elders is perhaps one of the most encouraging symptoms of the future. It leads us to believe that in time the religious revival, whose existence is undeniable in the large centres, will penetrate to the remote and apathetic little cities, that lacking alike the simplicity of the country folk and the intellectual development of the capital are in consequence the most difficult to handle.

B. DE C.

Norway Coming to Its Own

An old Norwegian legend tells us that in the times when Otho I was ruling in Germany from the year 936-973, an Irish princess, St. Sunniva, who was remarkable for her beauty and wealth, as well as for her fervent piety and charity to the poor, left the Emerald Isle to escape the tyrant who endeavored to take her prisoner and to seize her kingdom. With several faithful subjects she embarked in three ships and after a perilous voyage on a stormy sea arrived at Selja, an island on the coast of Norway. As a protection against the pagan inhabitants of the Norwegian continent they took refuge in the caves of the island. But the pagans under the leadership of Haakon Ladejarl set out to kill them. Anxious chiefly for their souls' salvation, they asked God to let the rocks of the cave fall on them, so as to protect them from the hands of their enemies. Their prayer was heard. The great rocks crumbled around them and formed an immense sepulchre, so that the pagans, in spite of all their efforts, found no victims upon whom to wreak their hate.

But when Olaf Tryggvason ascended the throne of Norway and propagated the faith with tireless zeal in all of his kingdom, miracles, so history says, began to take place at the tomb of the martyrs. The king himself went to Selja and succeeded in finding not only the bones of the martyrs, but discovered that the body of the saint, which exhaled a sweet perfume, was intact. A chapel was built on the island and in it were placed the relics of the saint. That was in the year 996. Later on in 1170 the bishop of Bergen translated them to his cathedral where they were placed in a magnificent shrine. At the time of the Protestant Reformation the shrine was destroyed, and Catholic worship along with the remembrance of the holy martyrs was buried in as great an oblivion as were the relics of St. Sunniva under the rocks of the Island of Selja. But just as in the time of Olaf Tryggvason there were miracles, so in our days remembrance of the martyrs is beginning to exercise its empire on the minds of the people of Norway. This is true not only for the Catholics of the country, but for Protestants, who in spite of themselves feel its influence. The excellent

little weekly review of the Catholics of Norway called the "St. Olaf" furnishes us with a striking example: On the feast of St. Peter and St. Paul a cross was erected at Drayseidet in commemoration of what Olaf Tryggvason had done in 997 when he introduced Christianity in those parts. After the ceremonies had been brought to a close, says the "Fjordenes Blad," the Protestant paper of Norway, some of those who took part in the festival went in motor boats to the rocks of the monastery of Selja, which is not far away. About two hundred people gathered on the rock which is called Sunnivahemmeren. At the entrance of what was once the choir of the church the celebrated singer, Kvalheim, described in a brief discourse the ancient buildings of Selja. After having drunk at the spring of St. Sunniva they met again at the church of St. Alban, which is so remarkable for its imposing tower. There the Pastor Hognestad standing before the main altar intoned the *Pater noster*, in Latin, using the old melody of the middle ages while the assembly listened respectfully with bowed heads and hands united in prayer. It is, says the "Olaf," a striking proof of how the recollections of the past exercise an unusual power on the national mind. Not only were the Catholics in that assembly so impressed, but Protestants as well, who know very little of the grandiose and solemn worship of the Middle Ages, yet who now feel themselves impelled to do what they can to revive the memory of their ancestors.

More powerful than the remembrance of St. Sunniva is the memory of St. Olaf, the holy king of Norway, whose relics in the Middle Ages reposed in the Cathedral of Trondhjem. The distinguished educator, Mr. Iverson, in a recent article written in Norwegian patois tells how the first impulse which he felt when he was on his way towards the faith came from the impressions he experienced in the Cathedral of Trondhjem, where the memories of St. Olaf and St. Halvord and many other holy personages still linger. In fact what is more natural than that the Norwegians should revive old Catholic memories there while they are celebrating the ancient glories of their kingdom. It was the Catholic, Olaf Tryggvason, who in the year 1000 brought Christianity not only to Norway, but also to the Orkneys, to the Faroe Islands and to Iceland. The one who carried on the work was king Olaf in the year 1030. He was the great king and the great saint of Norway the champion of Christianity, and at the same time the founder of national unity, the organizer of its laws and its government.

It is true that his work was destroyed when the Reformation was imposed on the country by royal decree in 1539, and that the Catholic Hierarchy, the strongest rampart of national independence, was overthrown. After that, Protestant superintendents who were tools in the hands of a foreign king ruled the land. The silver shrine of St. Olaf was melted down and sent out of the country. His work for the moment seemed to have perished. If he had been only a king, his countrymen would hardly have remembered him, but being a Catholic and a martyr his name has been kept in veneration through the centuries by millions of Catholics of all nationalities. To-day the royal martyr, just as he was victorious after his death at Stiklastad in 1030, is now reconquering his native land. The day of his death, the 29th of July, is becoming more and more the national holiday of Norway, just as it was in the Middle Ages, and St. Olaf crowned with the memories of the past and the hopes of the future, arises before us as Norway's immortal king.

BARON ARMFELT.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, OCTOBER 18, 1913.

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The Two Assemblies

The great Episcopal Convention which inaugurated its proceedings on October 8, in the still far from finished cathedral on Morningside Heights, is at least an indication that the interests of religion have not vanished from the lives of great numbers of the American people. It was imposing; it was impressive; the social standing of the bishops and ministers and laymen who took part in it lending something to the effect produced on the public mind. But the disunion or dissension which immediately manifested itself in the opening session must be a matter of grave concern to those who are interested in its success, as it was jarring to those who read the account of the proceedings in the daily press. Its chief aim seems to be not so much to increase its power for good as to avert disaster. Whether it shall change its name from Protestant to Catholic, whether it shall recognize divorce for one reason or none, whether it shall permit the remarriage of divorced persons, whether its ritual is to be high or low, appear to the onlooker the main purpose of this great Convention.

It is in striking contrast with that other assembly which is to meet in Boston on October 19, under the auspices of His Eminence Cardinal O'Connell. That gathering is not a church convention, but a missionary congress. All, or nearly all, of the dignitaries of the Catholic Church in the United States, including the Apostolic Delegate, the three Cardinals of Boston, New York and Baltimore, and the bishops and archbishops of the various sees, with an unprecedentedly great multitude of priests from every part of the country, are to meet for the furtherance of one sole object, viz.: the extension of the Kingdom of Christ in the minds and hearts of their fellow countrymen. There is not nor can there be, inside or outside of that assembly, any dissension or division about doctrine or discipline or ritual or Sacraments. All that is unalterably fixed, and there can be

no doubt or hesitation or discussion in the heart or on the lips of any one of the delegates, from the highest to the lowest. The sole purpose of all those who participate in its deliberations is to devise new and more effectual means to teach the doctrine of Jesus Christ and to impart the strength that is given by the Sacraments He has established for the purpose of combating the supreme danger that now confronts us of ignorance, unconcern and contempt for the supernatural, and the utter absorption in worldly material and sensual things, both of which mean the ruin of our country.

Would that those who met on Morningside Heights had the same union in faith, in doctrine, and in Sacraments!

A Boy on Sanitary Reform

The disappearance from apothecaries' windows of cheerful advertisements of tan and freckle lotions, mosquito exterminators and ice-cold drinks, and the reappearance there of the saddening cough lozenges and grip and cold cure, tell us, though the sun may still be warm and the air may still be bland, that summer is over and that winter is drawing near.

As we were mourning summer lately, led thereto by our study of an apothecary's window display, we remembered how a few weeks before when the dog star was at its culmination, we had crossed the continent from San Francisco, and had noticed, as we came further and further East, ponds, streams and rivers crowded more and more with bathing boys. Much of the water was certainly unwholesome, and the bathers were running a risk of typhoid. Here we perceived a new field for the exhaustless energy of health reformers. Every boy in the land might be given an instantaneous microbe detector, and warned not to go in swimming until he had tested the water. But, in the first place, does such a detector exist; and, in the second, could a boy be trusted to use it—unless he were a boy scout? A better way occurred to us. Let an army of medical students be employed to inspect the bathing places and to certify the innocuous. The medical schools were in vacation, and the students would have been glad to get a little of the public funds. But would the average boy abstain from uncertified waters? On the whole, it seemed that a drastic method would be best, the more so as the health reformer has a peculiar love for drastic methods. Let such bathing be forbidden by law, and let a policeman watch every place where transgression is possible.

A bright looking lad was beside us, and we asked him what he thought of the plan. "Typhoid," he answered, "is no joke, especially as it is likely to cut one off in the bloom of his youth. But how many boys are bathing three or four times a day during the summer in unwholesome waters, and how many catch typhoid from doing so? Would it not be rather hard to deprive so large a number of their chief summer joy, in order to save comparatively

few? It seems to me that there ought to be a proportion in these things."

The boy was right. Sanitary reform in itself is good. The error of the sanitary reformers is, that they ignore all proportion in the matter. And proportion touches many other things than mere numbers.

School Survey in Ohio

The example given last year in the City of New York, where the Hanus Committee was empowered to make an exhaustive investigation of conditions existing in the common schools, is being followed in Ohio. During the last session of the General Assembly of that State a bill was passed, the Seward Act for a School Survey, to have the school system of the Commonwealth thoroughly examined. As in New York, impetus to this piece of school legislation came from the desire of many citizens to learn the reason of the apparent lack of correspondence between the results attained in the schools and the enormous increase in the public school taxes. The expenditures for educational purposes in Ohio have grown, it seems, from fifteen million dollars annually to thirty-two millions within the last decade.

The School Survey will be in charge of a Commission of three members appointed by Governor Cox. They work without pay and may expend \$10,000. The Governor has already announced his selections for the important work. They are all of a certain reputation in educational circles, and they will supervise the work of experts who will attend to the immediate details of the investigation under the directions furnished by the Municipal Bureau of the Sage Foundation of New York.

A writer in the Cincinnati *Telegraph* some time ago expressed his apprehension lest the vast work done by Catholics in the cause of education in Ohio, as elsewhere, may not be fairly judged and fairly appreciated in the coming work of the Survey. The Chairman of the Commission, Mr. Oliver J. Thatcher, known by the history text-books he has published, is not without bias and prejudice where he speaks of the organization and growth of the Catholic Church, and he may carry his superficial and unhistorical views and his injurious aspersions on the Church and the Papacy into the investigations and findings of the Survey.

One ventures to hope that the apprehension will prove to be without cause. The Catholics of Ohio are to-day supporting 370 parochial schools in which 93,393 children are enrolled. If to this number there be added the total registration of boys and girls now being trained in Catholic orphanages and other institutions we shall have a grand total of 103,684 pupils educated in the Commonwealth at Catholic expense and under Catholic auspices. Surely the members of the Survey Commission will not be so remiss as to fail to give fair consideration to the rights and example of self-sacrificing members of the community who, in bearing this burden, save the State

much money and perform a work meritorious in the highest sense. Using the liberty of education, which all of us claim, they seek to promote the temporal and the eternal welfare of their offspring, the coming generation, and at the same time they further the well-being of the State. For this, after all, must always rest on justice, obedience to law, and respect for authority, all of which are engendered only by the teaching and practice of religion, which instils in our children the fear and love of God and true charity for our neighbor.

The Penalty for Trespassing

In a paper entitled "A Nation's Neglect," Marcus A. Dow, General Safety Agent for the New York Central Lines, contributes to the *Outlook* of September 27, some sobering reflections suggested by the fact that 5,284 trespassers were killed on our railways during the year ending June 30, 1912, while the grim harvest of such accidents during the past twenty years yields a total of 86,733 dead and 94,646 injured. "A large number, that's true," the careless reader will say. "But they were tramps, for the most part, no doubt." By no means. Though 36,276 of these victims were tramps, 25,000 of the remainder were children or young people less than eighteen years of age, and about 120,000 were wage-earning citizens of the vicinity in which the accident occurred. Mr. Dow attributes this enormous list of killed and injured to the "happy-go-lucky recklessness and defiance of the natural law of prudence which is a largely prevalent trait of us Americans," and for the cure of the evil he prescribes a twofold remedy: education and legislation. Children must be taught at home and at school to keep away from the railway tracks, manufacturers ought to be constantly warning their employees of the danger of taking "short-cuts" across the tracks on the way to and from work, and laws should be passed and enforced making it a criminal offence to trespass on the roadbed. The accidents that befell those who walked on the railways of England and Ireland during ten given years were 5,754. In this country during the same period such casualties numbered 103,432. The marked difference in these figures is chiefly due to the fact that in Europe a living law forbids all trespassing on railways.

Aroused by this deplorable sacrifice of precious lives, our legislators, we hope, will make laws to protect such trespassers from their own folly, and railroad officials, police and judges will see that the violation of these laws shall be promptly and severely punished. Parents and teachers, too, will wisely take care that their boys and girls are taught how dangerous it is to play around cars or to walk on the railroad. The caution and vigilance school children in many places are now being trained to exercise regarding the perils of streets through which a stream of trolley cars, wagons and automobiles is constantly rushing, are quite as necessary, judging by Mr.

Dow's statistics, when there is question of railways and locomotives.

Catholic Courses of Social Philanthropy

Philanthropy, as now commonly understood, is the material side of charity. The complex civilization of our present day, the vast and heterogeneous populations of our large cities, and above all the restriction of the Church's influence, which alone was sufficient in happier days to solve the multiform problems of poverty and suffering in accordance with the spirit of Christ, are a few of the many reasons which have made of the civic ministration of charity a difficult and complicated problem. Schools of philanthropy have therefore naturally arisen to answer to the need of the times. In some of these institutions materialism is openly taught, in others materialistic tendencies constitute a serious danger for the pupil.

Since Catholics are rightly interested in the teaching of social experts upon these questions and many are already holding civic positions for which such a knowledge is imperative, it is plainly necessary that an opportunity be afforded them of attending courses of civics and philanthropy based upon Catholic principles. The first attempt to bring together leading Catholic specialists from juvenile courts, circuit courts, protectorates, working boys' homes, industrial commissions, public and private institutions, and municipal and State departments to satisfy this constantly increasing demand has now been made by the Loyola University Lecture Bureau of Chicago, under the direction of Rev. Frederic Siedenburgh, S.J.

Two series of lectures, each covering a period of ten weeks, have been prepared. The first of these courses, to judge from the prospectus, is mainly concerned with general social principles and practical philanthropy; the second is purely economic, treating exclusively of industrial questions. Each course consists of twenty lectures. It is hoped that this first effort will be the beginning of a completely developed and permanent school of Catholic Philanthropy, affording opportunity to Catholic probation officers and other officials, as well as to social students, of acquiring the necessary scientific and technical knowledge combined with sound Catholic principles. It is a movement which we trust will likewise be taken up in other large cities.

Let us Learn from France

In the hope of stopping the steady decline in the birth-rate of France, Emile Borel, a statesman of that country, proposed some time ago that this offer be made to married couples: "Square the number of your children under twelve years of age and multiply by thirty; the result will be the number of francs the Government will pay you every year." The \$200,000,000 which the adop-

tion of this expedient would annually cost an already over-taxed population were to be raised, with admirable justice, chiefly from bachelors and small families. That M. Borel's measure would much retard the progress of "Neo-Malthusianism" in France is doubtful. The only effective remedy for that evil is, of course, the restoration of vital, practical Catholicism to all the people of the country. The very fact, however, that a subsidy of \$200,000,000 is proposed to encourage the rearing of large families indicates that French statesmen realize the perilous nature of their depopulation problem.

Yet with France's example before us, our legislators, as a contemporary points out, have framed an Income Tax law which puts a premium on raising, not large, but small families. "The exempted income," we read, "has been reduced to \$3,000; a man living with his wife is entitled to a further exemption of \$1,000 and an additional \$500 for each of *not more than two* minor children." In other words, the law makes very unwelcome the arrival of a third baby in a household of moderate means. But if the average American married couple are to bring up but two children, it is plain that before long we shall have a depopulation problem of our own. Indeed there is little enough encouragement being given nowadays to the rearing of large families without our legislators practically setting a tax on the third child. For employers favor men and women without families, no boys and girls are wanted in modern apartment houses, our present economic and industrial conditions keep thousands from marrying, and selfishness and love of ease keep other thousands who are already married from bringing up children. While France is subsidizing large families, we are penalizing them.

The Remedy for Poisoned Morals

Commenting upon the grave menace to public morals that lies in the evil literature so widely read nowadays, the *New York Times*' "Review of Books" has these words of wisdom:

Public opinion averse to the circulation of books of bad tendencies and magazine literature of an obnoxious sort can be exerted most effectually if the books are left unsold on the booksellers' hands and the magazine publishers are brought sharply to understand that filth does not pay. . . . The author of a book of immoral tendency is culpable, and the publisher shares his culpability. But blame also is the due of people who read the book, discuss it, and encourage others to read it. He who touches pitch is defiled, and the idea that some of us are immune from defilement is erroneous.

To the foregoing AMERICA utters a fervent Amen. We do not agree, however, with the writer's contention that the prosecution of those who publish and distribute filthy books and periodicals is unwise and inexpedient. The general public, we maintain, should not find it easy to buy such works. The young and innocent should not be

exposed to the temptation of reading them. But while the salacious magazine and the unclean novel are advertised, exhibited and sold on every news-stand and in every book store, shall good men do nothing but refrain from buying the poison? Shall the weak and curious, however, be invited to infect themselves with it as freely as they desire?

The chemist who sells dangerous drugs to irresponsible people is sent to jail. The publishers and distributors of literary poison should be dealt with similarly. With the least notoriety possible let the objectionable magazine or book be completely withdrawn from circulation and then let those who publish it be prosecuted for corrupting the public morals.

The *Times'* writer entertains the hope that there will soon be a "healthy reaction from the baneful influence of so-called realism," of which there is just now such a disgusting orgy, and for our comfort calls attention to the fact that the American literature that has stood the test of time is free from all indecency. Grateful for the reminder, we share his hope that present conditions will speedily improve. The most effective means for bringing about this change the *Times'* reviewer tells us when he writes with uncompromising courage: "What is needed more than anything else to restore the social equilibrium is a revival of the religious spirit."

Excellent! Nothing truer was ever said. If the American people could only be made to believe sincerely and practically that the publishing, selling and reading of filthy literature is a serious sin of scandal and impurity which a just God will surely punish, bad books and periodicals would largely cease to be printed, circulated and read.

Europe's Preparations for "Peace"

There has lately been published in France a startling article dealing with the stupendous growth of armies and navies in Europe. The article is from the pen of Senator Gervais, a recognized authority on military matters. He points out how "at the very moment when all nations profess the strongest aspirations toward universal peace, Europe is in a perfect frenzy over military preparations." And the rapid sketch he gives of the situation across the seas admirably justifies the strong words he uses. Aside from the Balkan troubles, he points out, and the new French and German service legislation which summons 1,500,000 men to the flag yearly, there is scarcely a European parliament in which projects for military reorganization and reinforcement are not discussed.

England has its campaign in favor of compulsory service and a stronger territorial force; Spain is trying to settle the problem of recruits for her new navy; Belgium has her militia question and the ever-present discussion of how best to insure the country's neutrality in case of continental war; Italy's Chamber of Deputies has passed and sent to the Upper House a bill to increase the peace

standing of the army by 25,000; Austria's War Minister is preparing a measure to increase the number of recruits from 197,000 to 220,000 in 1918, and to raise the total peace standing from 464,000 to 600,000. Last year, Mr. Gervais informs us, the world's expenditure for the upkeep of armaments was \$1,000,000,000, of which immense sum France paid out one-fifth. He adds that the army budget for this year calls for \$240,000,000, exactly the same amount in these days of peace as France expended in the great war year, 1871.

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The Hansa League, a powerful semi-political organization in Germany, made up of bankers, merchants, manufacturers and shippers, has begun a movement to bring into activity a long smoldering crusade against the American Tobacco Company's influence in that country. This League, it will be remembered, which came into being in 1910 to counterbalance the autocratic powers wielded by the Farmers' Alliance, was especially active last year in prosecuting the plan to throttle American competition in the petroleum industry. The present movement takes the form just now of a vigorous appeal from the League to the Government for repressive measures against the Tobacco Company. The petition sets forth that a large number of German cigarette factories, either partially or entirely, have come under the control of the American Tobacco Trust. So the peril is imminent that still a larger number of the independent concerns will succumb to the transatlantic octopus. "The independence of a very flourishing branch of German industry," says the appeal, "is thus menaced, and an incalculable injury will be done to our economic life." It is also pointed out that the German cigarette manufacturers have hitherto been trying to defend their own interests by a mutual protective association formed for the special purpose of fighting the American invasion, but that this has proved powerless. The hope is therefore expressed that the Government will intervene officially and forthwith institute a thoroughgoing investigation.

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The zeal of the French politicians in seizing church property may be explained by the following bit of real estate news taken from *La Croix*. The Grand Lodge de France (Scottish Rite) has just installed itself in a new establishment in the *Ville Lumière*, otherwise Paris. The new Masonic Home is an old convent appropriated or expropriated a few years ago. It cost originally 1,400,000 francs to build. M. Duez the ill-famed liquidator sold it for 350,000 francs to an individual with the French name of Bernheim, who in turn sold it to the Lodge. They are thus in a cuckoo's nest. Moreover, attached to the convent, is a chapel which rents at 128,000 francs a year for a moving-picture show. In three years the Masons will have that also and can listen at their ease to their vociferous and gesticulating Grand Master, M. Mesureur, who likewise occupies the lucrative office of Chief of the Public Charities. His charity evidently begins at home.

LITERATURE

The Story of Waitstill Baxter. By KATE DOUGLAS WIGGIN. Boston: Houghton, Mifflin Co. \$1.30.

The story, too, of Patience Baxter, her half-sister, and of their triumphant lovers, Ivory and Mark. The scene of the novel is down in Maine, and the time the early part of the last century, when the local sect of Cochranites started. The story abounds in those faithful descriptions of New England farm life for which the author is justly famous, and also contains some good character sketches. There is the serene Uncle Bart, for instance, who appraises his shrewish wife thus:

"Your mother's gen'ally credited with an onsartin temper, but folks does her great injustice in so thinkin', for in a long experience I've seldom come across a temper less onsartin than your mother's. You know exactly where to find her every mornin' at sun-up and every night at sundown. There ain't nothin' you can do to put her out of temper, 'cause she's all out aforehand. You can jest go about your reg'lar business 'thout any fear of disturbin' her any further than she's disturbed a'ready, which is considerable."

Waity and Patty are amiable heroines, but their father is too cruel and miserly and the girls too patient and submissive to be altogether lifelike. But unless all three had acted as Mrs. Wiggin describes, Waitstill of course would have had no "story."

Ozanam. Livre du Centenaire. Par MM. GEORGES GOYAU, LÉON DE LANZAC DE LABORIS, HENRI COCHIN, EDOUARD JORDAN, EUGÈNE DUTHOIT, MGR. ALFRED BAUDRILLART. Preface de M. RENÉ DOUMIC, de l'Académie Française. Paris: Gabriel Beauchesne. 6 Fr.

The present Ozanam centenary volume is a monument worthy of the man to whose memory it is dedicated. The many-sided genius of the great French layman of the nineteenth century could have been interpreted in no better way than by the method followed here. The work before us is the product of the intelligent collaboration of a company of noted French Catholic writers and specialists, each of whom has treated that phase of Ozanam's activities which entered into his own particular sphere of work. Each contribution may therefore be considered as a monograph study, perfect and complete in itself. The preface is written by M. René Doumic, of the French Academy. It is brilliant in style and full of sympathy and admiration for the man from whose lips came that glorious appeal which may well be repeated to our own generation: "The earth has grown cold. We Catholics have the duty to revive its vital warmth which has died away; we must bring back the age of martyrs."

Literature, history, philosophy, science, languages, law and economics were all made contributory by him to one sole purpose, the demonstration of the truth of the Catholic Faith. He combined in a rare degree exact scientific knowledge with popular eloquence and possessed that rare and precious gift, a poet's soul which could pour forth its thoughts in glowing words. When only eighteen years of age he had already laid down the plan and purpose of his entire life: "To know a dozen languages in order to consult original sources and documents, to obtain a sufficient understanding of geology and astronomy in order to be able to discuss the various national and scientific systems of chronology and cosmogony, to study in fine universal history in its full compass and the history of religious creeds in its profound significance—all this I must accomplish to arrive at the expression of my idea." This idea, which he was to give to the world enhanced with the charm of poetry and substantiated by the facts of science and history, is, he tells us, "the perpetuity and Catholicism of religious thought, the truth, excellence and beauty of Christianity."

His lectures had therefore, as M. Doumic remarks, what in the jargon of our day would be called "*leur caractère tendancieux ou confessionnel*." This Ozanam admitted with pride; for why should not the Catholic teacher use every opportunity to defend the truth, when the godless lecturer makes it his purpose to attack it, no matter what branch of knowledge he may discuss. "Those," says Ozanam, "who do not wish to see religious profession made in a scientific work accuse me of a want of independence; but I know nothing more honorable than such a reproach. I can not imagine a true-hearted man putting his hand to the hard task of writing without being moved by a supreme conviction, on which he consequently depends."

It is well therefore that Ozanam should be studied from many points of view, as is done in the present work. M. Georges Goyau is especially fitted to treat of his college and student years, his intellectual apostolate. M. de Lanzac de Laborie, historian and a leading official in that society which remains as the greatest work of Ozanam, describes from original sources the foundation itself of the Society of Saint Vincent de Paul. M. Edouard Jordan, Professor of the *Faculté de Lettres* at Rennes, devotes a special critical study to Ozanam as a historian. M. Henri Cochin, in his popular literary style, deals with Ozanam as a fellow man of letters whose purely literary value and often poetic language will continue to engage the attention of the literary world. A no less interesting article follows treating of the social and economic ideas of Ozanam. It is from the pen of Eugène Duthoit, Professor of Political Economy at the Catholic University of Lille. Most characteristic, finally, of the supreme aim of the great Catholic leader is the concluding section of the book, *L'apologiste*, by Mgr. Alfred Baudrillart. A highly valuable appendix is added to the work in the extensive chronological bibliography compiled by M. l'Abbé Corbierre.

For all the disciples and admirers of Ozanam this ably edited and handsomely printed volume will prove a delight.

J. H.

The Seventh Wave and Other Soul Stories. By CONSTANCE E. BISHOP. London: Washburne. 3s. 6d. net.

A remarkable series of psychological tales, original in conception, Catholic in thought and tendency, and told in a distinctive style with exceptional power. "The Seventh Wave," which occupies nearly half the 228 pages, takes its name from the supposed fact that every seventh breaker is the largest, and in this and some of the succeeding stories one may detect other inaccuracies, more apparent than real, occasioned by the author's eagerness to stress the particular purpose in view at the expense of minor issues; but the purpose is always healthy and stimulating, and if the form is sometimes in conflict with convention, the central principle is soundly Catholic and hedged all around with many beautiful flowers of piety and poesy. The symbolism of "*Lachryma Sancti*"—in which the physical injection of holy tears is used to soften souls—will escape many readers, but they will understand that the intercession of the saints and personal sacrifice are important aids to conversion. "The Professor's Awakening" is an extraordinarily striking picture of skepticism, its causes, processes and cure; one that lingers in the memory and convinces mind and heart together. The book is a valuable contribution to Catholic literature.

M. K.

One Hundred Years of Peace. By HENRY CABOT LODGE. New York: The Macmillan Company. \$1.25.

This is a very interesting book of some hundred and fifty pages, in which the author gives briefly but clearly the history of Anglo-American relations during the hundred years of peace. He shows very plainly that the hundred years of peace were not a hundred

years of amity by any means. Perhaps England was superior to America in culture and refinement during the greater part of the period—Americans who visited England and saw its rural and slum population; Americans who did not visit England, but who saw the Irish coming to their shores in the state to which English rule had reduced a people who needed only bare tolerance to reach the position commensurate with their natural gifts, had their own ideas on the subject—but it was hardly good manners to be insisting on it so pertinaciously, as Mr. Lodge says without much circumlocution. He shows, too, how near war was a good many times during the hundred years of peace, and that, with the single exception of the Trent affair, it was averted only by England's backing down.

We can hardly pretend that this book is a contribution to peace literature. In fact, it reminds us a good deal of the cry familiar fifty years ago, and even later: "We've whipped you once, we've whipped you twice, and we'll whip you again." But we do not think the less of it on that account. We may take it as a testimony that sentimentality is not going to ensure peace, but strict honesty and the renunciation of jealousy on both sides. So long as England and America are unable to control jealousy, and each counts it a triumph to gain some petty advantage at the other's expense, the peace between them must be that of the last hundred years, unstable and in danger of a breach at any time. H. W.

In the October *Atlantic* there is a very noteworthy article entitled "Science and Mystery," by Harry Emerson Fosdick, which waives aside with contempt "the ultimatum in the concluding paragraph of one of our well-known books" that "mysteries must give way to facts"; in other words, that religion must be supplanted by science. This nonsensical claim, he points out, is based on the delusion that science has penetrated all the mysteries of the universe and that nothing more remains to be known, whereas the very reverse is the case. According to Edison: "No one knows one-seventh billion of one per cent. about anything," which is a rough and ready way of expressing what Job had said long ago: "We are but of yesterday and know nothing." St. Paul tells us, "We now see through a glass darkly"; and Socrates, "One thing I know, that I know nothing." Or taking men of a different stamp, Herbert Spencer assures us that "in its ultimate nature, life is incomprehensible," and Professor William James admits that "in the whole subject of immortality science must confess her imagination to be bankrupt." Even Hackel grants that "essence and substance become more mysterious and enigmatic the deeper we penetrate into the knowledge of nature." Indeed, far from removing mysteries, science multiplies them, and the agnostic Huxley declares that "whoso appreciates all that is involved in the falling of a stone can have no difficulty about any doctrine simply on account of its marvelousness."

"Science," says the author of the article, "has wrought many achievements, but it has not cleared up a single elemental mystery, and it has created a thousand lesser mysteries that never were imagined until science came. Even science starts with faith; a hypothesis ventured first and then defended. The materialist who plants in the vast flower-pot of chaos his primal seed of matter and, like a gigantic master of legerdemain, waves his wand of words over it until the whole flowering universe grows from the dirt, is exercising faith as evidently as is the Christian when he rejoices in God, the Father Almighty, the Maker of heaven and earth."

The purpose of the writer is to show that, contrary to the prevailing clamor of the unthinking, "religion is an inevitable element in human life," and though "the mourners have gathered many times to give her remains a decent burial, the obsequies have always been indefinitely postponed." It is all very true and exquisitely said, but there is an utterance at the end of the paper that is unfortunate. "Religion," he says, "is life, of which theology is the theoretic formulation. Religion puts on creeds like

garments, and wears them, as science does hypotheses, until, worn out, they must be thrown aside for better." But, it may be asked, what about those creeds that are not "hypotheses," but are the clear, categorical, unqualified affirmations of Christ? They surely can never be "outworn and cast aside for a better." Nor can it be said, as he urges further on, that religion is a warm confidence in the testimony of man's best hours that the spiritual life is real. "Warm confidence" may easily grow cold, and the memory of "one's best moments" is not a solid foundation in the shock of life's storms. Something more stable is needed. Nor is "the witness of the world's greatest souls that God is good" sufficient. Even the world's greatest souls may testify something false. St. Paul supposes the possibility of even an angel doing so, and warned the first Christians not to hearken to him if anything were said contrary to the doctrine of the Apostles. In brief, the true religion is one based not on our own feelings or the testimony of men, but on the word of the Son of God; and its "theoretic formulation," its creed, can never be outworn. It was meant for all peoples and all circumstances, and all times, and it has the divine promise of unchangeableness until faith gives way to vision.

"The Forty-ninth Annual Report of the Carney Hospital, South Boston, Mass., for the Year 1912," has been issued as the Golden Jubilee Number, for last June that institution celebrated its fiftieth birthday. The attractive booklet we have received contains a short history of the hospital founded by Andrew Carney in 1863, and announces, together with many other interesting facts, that since that time more than 70,000 patients have been received and 1,593,000 have had help from the Out-Patient Department. The Sisters of Charity, in whose efficient charge the institution has been from the beginning, deserve hearty congratulations for its continuous success and high reputation, as do all the doctors, nurses and benefactors, too, who have helped to make Carney Hospital what it is.

The Rev. A. Ailinger, S.J., Professor of Latin, St. Xavier's College, Bombay, has out a pamphlet which John Murray publishes, entitled "Why Not Latin? or Latin, the Future Esperanto of the Cultured World." The author makes a strong plea for the restoration of that ancient tongue to its former place of eminence in learned circles, and sees no good reason why an educated Englishman, before ten years are past, should not be carrying on "an easy conversation in Latin with an educated German, Frenchman or Italian." However bright the prospect of such a consummation may be in India, here in the United States certainly it is not good. Though there is a commendable movement among us to make Latin a living language in the class-room, the number of young people who care to study the tongue at all is growing steadily less. Esperanto also has evoked little interest over here. As English is now, to a large extent, the commercial language of the world, no doubt it will eventually be the learned one too.

Just as Elinor F. Kelly's "Our Lady Intercedes" has for its object the increase of the reader's confidence in the Blessed Virgin's power in Heaven, the purpose of the same author's "Blind Maureen, and Other Stories" (Benziger Bros., 60 cents), seems to be the winning of clients for St. Anthony of Padua. He does not figure, however, in all the ten edifying tales in this book, for there is a ghost story among them, for instance, and another about the priest-hunting days in Ireland. Miss Kelly has so strong a sense of poetic justice that her tales never fail to end properly, though sometimes at the sacrifice of literary art.

"Behind the Garden Wall" (Paul Elder & Co., San Francisco, \$1.00) is a book of "magic verses on the under side of things," written for the nursery by Robert Wallace. Little children will probably enjoy Elsinore Robinson Crowell's clever pictures more

than the author's rhymes. The same house is publishing "The Social Rubáiyát of a Bud," by Mrs. Ambrose Madison Willis (75 cents). The booklet is more daintily printed and illustrated than the flippant parody deserves.

As a sort of companion volume to Mgr. Robert Hugh Benson's "A Child's Rule of Life," a Longmans book which we favorably noticed in our issue of November 2, 1912, P. J. Kenedy & Sons now have out "The Children's Hour of Heaven on Earth, with Pictures by Lindsay D. Symington, and a Talk, with Tales and Texts, by Fr. Vincent McNabb, O.P." (45 cents). Six little poems are selected from the writings of Francis Thompson, S. Baring-Gould, Katherine Tynan Hinkson, Wilfrid Meynell and Father Tabb. Thompson's "Ex Ore Infantium," here entitled "Little Jesus," is the poem that small children will probably understand and enjoy the most. Father McNabb's explanatory talks are good and in several instances quite necessary, if the verses are to be intelligible to tiny hearers. But all will like the pictures.

"The Promises of the Sacred Heart," a new book by the Rev. Joseph McDonnell, S.J., the editor of the *Irish Messenger*, is similar in plan and treatment to his "Litany of the Sacred Heart," which was commended in our issue of June 29, 1912. The preface of the present volume establishes the genuineness and credibility of the famous revelations Blessed Margaret Mary had, and then follow twelve chapters containing a good commentary and meditation on each of the twelve "Promises." Religious and those who have June or First Friday devotions to conduct will be glad to know of this book. Instead of 90 cents the price should be about 60.

The *North American Review* of October tells us that to understand Croce's "Philosophy of the Spirit," the reader should imagine himself standing like bold Pizarro, on his peak of Darien, surveying at a great distance the vast outline of a New World. The "peak" is becoming crowded, for does not Keats assure us that it was "the stout Cortez," who "with eagle eyes stared at the Pacific, silent upon a peak in Darien"? And do not most people know that it was Balboa who posed on the "peak"? Of course, Pizarro was with Balboa on that occasion, but was not "staring at the Pacific." He with the rest of the men, if we are to believe the poet, "looked at each other in wild surmise." Possibly this avoidance of the correct is the claim to distinction of the "Philosophy of the Spirit," which insists that "we only err because we wish to do so," and perhaps that is why the article in the *North American Review* informs us that "Michael Angelo built the Vatican."

BOOKS RECEIVED

Longmans, Green & Co., New York:

Paradoxes of Catholicism. By Robert Hugh Benson. \$1.25; Spiritual Gleanings for Marian Sodalists. By Madame Cecilia. \$1.00; Essentials in Early European History. By Samuel Burnett Howe, A.M. Second Edition. \$1.50.

American Book Co., New York:

New Medieval and Modern History. By Samuel Bannister Harding. Ph.D. \$1.50.

Macmillan Co., New York:

One Hundred Years of Peace. By Henry Cabot Lodge. \$1.25.

Dodd, Mead & Co., New York:

The Honor of the House. By Mrs. Hugh Fraser and J. I. Stahlmann. \$1.30.

Ave Maria Press, Notre Dame, Indiana:

Billy Boy. By Mary T. Waggaman. \$0.75; The Silence of Sebastian. By Anna T. Sadlier. \$1.25.

German Publication:

F. Pustet, New York:

Die Tonsur und die Kirchlichen Weißen. Von Christian Kunz. \$0.30.

Latin Publication:

F. Pustet, New York:

Rituale Romanum, Pauli V. Pontificis Maximi Jussu Editum, a Benedicto XIV et a Pio X, Castigatum et Auctum Cui Accedunt Benedictionum et Instructionum Appendices Duæ. \$2.75.

THE DRAMA

"Sweethearts"

In Kathleen O'Meara's "Life of Ozanam" an incident occurs somewhat germane to our present theatrical troubles. Young Ozanam had left home to begin his studies in Paris. Having previously met Chateaubriand at Lyons, he made up his mind to call upon the great man, who was just then in all the splendor of his literary and diplomatic career. It was Sunday morning. Chateaubriand, who had just returned home from Mass, received the young man with the greatest cordiality, inquiring solicitously about his studies, his projects, his surroundings, etc. Finally, fixing his eyes intently on his visitor, he inquired: "Have you visited any of the theatres?" Ozanam hesitated. He had promised his mother to shun them, but for a moment he feared that this distinguished man of the world might regard him somewhat as an oddity or a curiosity. However, the struggle was brief, and he answered in a straightforward fashion that he had not yet seen any play and did not intend to see any in the future. "You are right, young man," said Chateaubriand, "the theatre will do you no good, and may do you incalculable harm."

Possibly we may all have to follow the same course of abstention, at least for some theatres. In which case we shall not be worse off than the primitive Christians, who could go to none, so universally indecent were the plays in those days. How far their paganism was removed from some of our modern productions it would be difficult to say. Perhaps, however, the Parochial Movement which, we are informed, has been successfully inaugurated in the diocese of Grand Rapids, may have some effect in bringing about a revolution in stage morality. A circular has been sent out broadcast to excite interest in the crusade, but the document was too prolix to reproduce, and we are not sure that we quite grasp the tactics to be employed. However, we wish the undertaking the fullest success, and will further it with all our power, once we master the methods to be followed.

Meantime, while this army is forming—and we trust that nothing may interfere with its speedy mobilization—there is no reason why individuals may not wage a guerilla warfare of their own. That mode of fighting is often most effective in worrying the foe. Thus, for instance, one of our subscribers, of his own initiative, took to task the managers of a great theatre in New York on account of the characters that appeared on the boards in the play of "Sweethearts." Part of the play was enjoyable, he wrote, "only to be marred in the second act by a representation of four ridiculous monks. Our party happened to be all of Irish descent, and the Irish are generally known to be good-natured and able to see a joke, even, I think, when it is on them, but this was too much. The actions of these pseudo-monks were offensive to us, imitating, as they did, in a rather lengthy song, a Litany of the Catholic Church, and deporting themselves in a way totally unbecoming the monastic habit they wore. We went to your play because it was recommended by a Protestant, but under the circumstances we could not possibly recommend it to any of our Catholic friends. A few Catholics will attend it as we did; but, as you know, there are many thousand Catholics in New York who will hear something unfavorable about "Sweethearts." The writer also threatened to tell AMERICA.

The management immediately took alarm and wrote to us protesting that under no circumstances would they sanction "anything that could give the slightest offense to your great cause." They communicated at the same time with the objector, saying "they would feel regretful if the Catholic community shared his criticism of the Monks' Quartette in the production of 'Sweethearts.'" Our greatest ambition has been from the very formation of the firm to promote only wholesome and welcome amusement, free from any offence, suggestiveness and class or religious distinction."

"The composer of the musical number," continued the managers, "is Victor Herbert, himself a Catholic; and in *Falka*, one of the greatest of all French Opera Comique, by Chassaigne, a Roman Catholic himself, and produced in a Catholic Republic, an incident similar to that in 'Sweethearts' passed unchallenged. In literature the jovial, genial, characteristic and convivial spirit of the monk has been the inspiration for many a classic volume, notably those of Boccaccio."

In this amazing palliation of the passage objected to is the explanation of how many of the present day abominations find their way to the stage. It is the result of the dense ignorance of managers and playwrights about the commonest facts of both literature and history, even the most modern, as well as an inability to appreciate or even suspect Catholic sensibilities in the fundamentals of religion and morality.

In the first place, to tell me that I ought not to mind these roystering monks because a Catholic wrote the music, is to suppose that Victor Herbert was a costumer and stage-setter as well as a musical composer. Secondly, to attempt to soothe me by saying, that "the convivial spirit of the monks was the inspiration of many a classic volume" is to presume that when I have been insulted already by poets I would not mind being treated in the same way by play actors; but to add that such was "the inspiration chiefly of Boccaccio" reveals the fact that the apologists are unaware that Boccaccio was one of the most unclean writers that ever defiled a page. Thirdly, it is no consolation for us or condonation for Chassaigne, composer for the Paris Opera Comique, that he is a Catholic. If that be so, we heartily wish him distinction in a better place than the Opera Comique. But to describe France as a *Catholic Republic* is to make the sardonic old Clemenceau and Briand and Combes, and the rest of the band of atheists who rule France and hate Catholicity as the devil hates holy water, grin with delight. France a Catholic Republic forsooth!

The managers' apology reveals the fact that at least some of the purveyors of public amusement are not bad at heart, but need a university extension course. Meantime the letter of the offended theatregoer may suggest similar target practice for other sharpshooters.

EDUCATION

Daughters of America, Ohio State Council and the Public Schools—Carnegie Endowment Fund Again Repudiated

One whose particular charge in life makes it necessary for him daily to skim through a number of the newspapers published in this land of ours can not but marvel at the inconsistency in the life of our people which even a hurried reading of the day's spread brings to his attention. Theory and practice are so pointedly at variance at times that one is curious to know whether such old-fashioned things as "principles of right conduct" and straightforward honesty have place in the lives of some men and women who aspire to leadership among their fellows. An incident in the chronicle of recent happenings in Cincinnati, as sketched in the *Enquirer* of that city, on September 4 last, may serve as an illustration. The twentieth annual convention of the Ohio State Council, Daughters of America, was in session in the Queen City on that date, and one of its "big" features was a grand mass meeting held in famous Music Hall, at which P. P. Claxton, of Washington, D. C., United States Commissioner of Education, was the principal speaker.

The writer cannot boast of any extended knowledge of the aims and purposes of this organization of Daughters, but the fact that one speaker at the mass meeting coupled its name with that of the Junior Order, United American Mechanics, in his tribute of hearty praise for its achievements is not soothing to Catholic sentiment. It was the national Secretary of this body, a Mrs. Julia T. Roth, of

Toledo, Ohio, whose speech suggests our wonder. She spoke on the "Daughters of America and the Public Schools," and in the course of her address explained quite frankly how the Daughters work in various communities for the good of the public schools and for the placing of good members on school boards. She warned her hearers against the dangers of having any particular religion taught in the schools, and against permitting public funds to be used for the maintenance of religious schools. "We believe," said she, "the Bible should be read in our public schools, not to teach sectarianism, but to inculcate morality. It is the recognized standard of all moral and civil law. We therefore believe our children should be educated in its teachings, but that no dogma or creed should be taught at the same time."

We quote the words not to comment on the outrageous inconsistency of the speaker in rejecting what she is pleased to term "sectarianism," while in practically the same breath she proclaims her accord with a "sectarianism" that is quite as pronounced as any fashion of the thing she denounces. To teach pure morality untouched by the "corrupting" influence of defined dogmatic teaching has ever been the avowed party cry of a body more fanatical in its creedless creed than any Christian denomination the country has known. Of course the inconsistency of insisting that men and women, no matter what their religious belief, must accept with minds content the lifeless thing these "neutrals" in religious faith propose to put upon them escapes the attention of such as presume thus to insist; that is just what is to be expected from would-be leaders who deliberately avow their faith in a morality which, despite the obvious truth of existing relations, would prescind from every reference to God's revelation to man with all that this implies.

We refer to the address of the National Secretary of the Daughters for another reason. Last September there assembled in Milwaukee a magnificent gathering of Catholic men and women, representatives of the Federation of Catholic Societies in the United States. That body spoke for millions of worthy citizens of the country. Suppose some one, in the course of its sessions, had uttered the words the *Enquirer* reports as having been addressed to the Cincinnati meeting. Suppose some delegate had explained just how they "were working to place good members on the school boards." He would have been strictly within his rights, had he as an American citizen of good standing been prompted to such action. He would have represented men interested in the public schools as a national institution, if for no other reason than that of the burden of tax the school system lays upon them. He would have stood forth as one claiming the full freedom of a citizen to discuss the needs and prospects of an institution intimately connected with the welfare of the people. He would have exercised his admitted right to suggest proper means and measures to further the interests of that institution. He would have used the privilege of every free American voter to urge the adoption of the policy which appealed to him. Yet had such words been spoken from the platform of the Federation what a torrent of condemnation would have swept in upon the body with the rising of the next day's sun! Why is it that what is virtue in one is vice in another? Why must Catholics refrain from all expression of candid opinion regarding the system and management and courses of study and supervision of the common schools, under penalty of the odious charge that they seek to dominate and control for their own special, selfish purpose? Is it not within the possibilities that Catholics are quite as proud of their country, quite as enthusiastic over the stupendous example their country is showing to the world in its generous outlay for educational purposes as are these self-assertive declaimers who, with a cocksure-

ness that amazes one, proclaim the absolute supremacy of the neutral or non-religious school idea among us? Perhaps the time will come when men and women who fear God and revere His law will not endure in placid patience the off-hand throttling of their holiest feelings, simply because the loud-voiced clatter of men and women who scarcely understand the terms they use decry the religious school among us. "Without any beating about the bush, religion must have a place in the school," writes Father Hudson in his "Notes and Remarks" of a recent issue of the always interesting *Ave Maria*, "or godlessness will grow from less to more in the life of the republic." He had just quoted the words of the Rev. Mr. Radcliffe, a New York Presbyterian minister, who surprised his congregation a while ago with this new expression of an old truth:

"The Godless school ordains an immoral citizenship. It is not enough to make edged tools: the hand should be trained to use them. Culture unsanctified prepares for guilt and graft. . . . Our common schools can not afford to ignore the functions of conscience. As the conscience is, so is the individual. There is nothing morally beneficent in mere knowledge; chemistry can not reform a drunkard, nor can botany make a thief an honest man. It is a popular fallacy just now that vice springs from ignorance and poverty, and virtue grows from knowledge and competence. We must restore the ideals of our school system, or prepare for the barricade and the riot."

And, just as a remark by the way, the *Enquirer* notes that Dr. Claxton, the United States Commissioner of Education, was the principal speaker on the occasion we refer to. He told of the great strides that have been made both in democratic freedom and in education during the past hundred years, and showed by figures that the number of pupils and the amount of money spent for our public school system have doubled within a brief span of years. He spoke of the many criticisms made against the public schools, and strove to show that they were not founded on fact. May we assure him that one criticism is founded on fact, that, as the Rev. Mr. Radcliffe affirmed, the "non-religious school" ordains an immoral citizenship, and strive as he may, he will never prove that it is quite "enough to make edged tools: the hand should be trained to use them."

From Cleveland, Tenn., early in this month, came the news that the Holston Conference of the Methodist Episcopal Church South unanimously voted to indorse the action of the College of Bishops and the minority of the board of trustees of Vanderbilt University in declining to accept an offer of \$1,000,000 by Andrew Carnegie for Vanderbilt University's medical school. The resolutions express regret "that the terms of said gift, as set forth in Mr. Carnegie's letter, were such that it could not be accepted with honor."

M. J. O'C.

SOCIOLOGY

Social Constitution and Social Reform

Zeal for others' welfare is praiseworthy. Hence one cannot but have a kindly feeling for those who busy themselves in social reform. Whatever criticism we express in the matter touches their methods, not the underlying motives. The methods are often wrong because the knowledge of the nature of human society is wanting. One must know the construction of a machine before he is allowed to undertake its repair or its improvement. A physician must understand the nature and the functions of the human body before he is licensed to practise. This rule is followed in every profession and trade; but when it comes to human society, anyone seems to be a competent legislator or a sufficient reformer. Hence we shall

say a few words on the nature of that society and draw a few conclusions.

Human society is the union of individuals in order to obtain the common good. It contains two elements: the active principle, authority, and the passive principle, the individuals. The former binds the latter together, directing them to the common good; the latter, united by the former, attain the common good under its direction. Human society is a divine institution in the sense that it comes necessarily from human nature created by God, who has made man necessarily sociable. Its two elements, with their functions, therefore are of divine institution. Submission to authority is a divine law: the due exercise of authority is an obligation of which a strict account is to be rendered. The social bond of union is not physical force, but moral. It is not to ensure merely exterior union of effort, but an interior union of minds and wills. The end of society is the common good, about which there are not a few misconceptions.

One misconception is that the common good means the greatest happiness of the greatest number. This is a contradiction in terms. It implies that the happiness of each individual in society is impossible of attainment, whereas the common good must be of its very nature the good of each one. Its logical consequence is that to procure the maximum of happiness for the maximum of individuals, the members of the minority may be used as means, their happiness sacrificed, their rights ignored. It is, moreover, a rule impossible of application. Who can decide on that course of action which will attain it absolutely? Yet, supposing it to be the true rule of social action, only such a clear and absolute conception could justify the infringement of the rights of the meanest individual. Hence its practical application would involve a multitude of injustices. We may note, too, that it restricts the idea of happiness to mere material enjoyment, to the exclusion of the highest good of man.

Another misconception is that the common good is the perfection of society in itself, apart from the individual good of the members that compose it. Those who take this view represent concrete society, the State, the Municipality, and so forth, as a machine; the individuals, as its wheels, rods, pistons, cylinders, springs, cogs, etc., whose only function is to cooperate in the perfect action of the machine, finding in this their perfection. This is the modern idea of the absolute supremacy of the State and is the complete inversion of the relations between society and the individual. It makes the individual and his rights mere instruments in the hands of the State to be used by this to attain its ends; whereas the State is for the individual. The only reason for its existence is that man needs organized society to attain the end of his creation. This is the last end of man; and the State is but one of the means God has given him to reach it.

The common good of society, then, is not distinct from the sum of the individual good of its members. God has put man in this world primarily, not as a race, a nation, a class, but as an individual with an individual end to attain, with individual rights and duties, by the exercise or performance of which he is to attain it. But He has made man a social being. His rights and duties are mixed up with the rights and duties of his fellow man; and, therefore, are not to be considered independently of them. In presence of these duties he may acquire new rights: in presence of these rights he may be bound by new duties. His individual rights may, in collision with higher rights of others, become suspended, or even extinguished; in which case it is no longer his good even as an individual to exercise them. The rights that he may acquire from relations with others, become his individual rights and the exercise of them appertains to his individual good. The function of authority is to coordinate and to subordinate all

these rights and duties of the individual members of society according to justice, to facilitate and protect the exercise of what may be justly exercised, to determine according to justice between rights in collision; and the individuals who claim by right its protection must also submit to its determination and direction. Thus, according to divine institution, social authority binds together the individuals, uniting their minds and wills to attain the common good.

This should be well understood by social reformers, especially when they begin to speak of certain afflicted individuals as a "menace to society." Too often they do so with some of the false social ideas we have pointed out, and thus run the risk of committing grave injustice. Above all, they must remember that they are but individuals, however earnest they may be, and that above them is authority to which they must submit.

H. W.

ECCLESIASTICAL NEWS

We have already called attention to the battle which Bishop Busch of Lead, South Dakota, is waging for Sunday observance in that mining town. Its latest phase occurred when Father Thill left for Belgium. The bishop's opponents sent out the following despatch from Lead on September 27:

"Pope Pius will be asked to use his office in the local controversy between Bishop Joseph F. Busch and the Homestake Mining Company, which the bishop maintains is entirely due to his efforts to force Sunday observance here. Father Thill, pastor of the cathedral here, after several conferences with Bishop Busch, departed for St. Paul, where he will confer with Archbishop Ireland and then proceed to Rome to lay the matter of the status of the Roman Catholic Church here before the Vatican. It is believed that a way out of the present difficulties will be found by the papal authorities."

To this the bishop replied:

"The above dispatch is wholly and absolutely false. Father Thill goes to Belgium with my permission to attend to private business matters. The attitude of the Church authorities toward the Lead situation is amply shown in the following letter to those who recently signed a protest against myself.

✠ Jos. F. BUSCH,
"Bishop of Lead."

Following up the telegram a certain number of Catholics of Lead thought they would help the bishop's opponents by appealing to His Excellency the Apostolic Delegate, from whom they received the following letter, which we trust will recall them to their senses. It is addressed to Mr. Jas. L. Curran:

"Dear Sir:

"Herewith enclosed, I am sending back the protest that you and your friends sent me against the Right Rev. Jos. F. Busch, Bishop of Lead, because it is full of disrespect for him and is unbecoming Catholics.

"The bishop in his address before the convention of the Federation of Catholic Societies in Milwaukee, and in his circular letter treating of Sunday inobservance in Lead, amply acknowledged the liberality of the Homestake Mining Company toward its employees in general and towards the Catholic Church in particular.

"If you had only carefully read these two documents, you would not have felt the need of sounding the company's praises as if the bishop had not already fully lauded its generosity.

"The bishop denounced, as contrary to the laws of God and of the State, the habitual inobservance of Sunday in Lead, placing the greater part of the responsibility for it on the Homestake Mining Company.

"And thus far this has not been denied by anyone, not even by the friends of the Company, when they formed their resolutions in their meeting of the 6th inst. This fact of Sunday inobservance being once established, it was not only a right of the bishop, but it was also a duty for him, to protest, which he did precisely in virtue of those 'religious prerogatives' that you attack in your protest, and yet at the same time, say you, 'are not in any manner attempting to interfere with.' You similarly disregard these religious prerogatives when you haughtily declare that 'you are opposed to the formation of any Catholic Working Men's Union in the diocese,' as if it belonged to you and not to the bishop to look after the welfare of the faithful. And withal you boast of the fact that you are Catholics.

"You say you are true and loyal friends of the Homestake Mining Company, and of this I have nothing to say, provided your friendship for the company does not cause you to grieve and offend a bishop of whose apostolic zeal and courage you should be proud.

"I am sending enclosed in this letter the copy of an editorial taken from the *Telegram*, a paper of Deadwood, South Dakota, that will enlighten you about the true situation in Lead.

"A copy of this letter will be sent to the Right Rev. Bishop.

"I am, yours respectfully,

✠ JOHN BONZANO,

"Archbishop of Melitene, Apostolic Delegate."

The following letter will throw much light on the spiritual condition of the Philippines, whose independence has now been formally promised by the new Governor-General, Mr. Francis Burton Harrison:

The Bishop's House, Zamboanga, P. I.

I respectfully invite your attention to the following facts regarding the lately erected Diocese of Zamboanga:

1. It is one of the largest and newest dioceses under the U. S. A. flag, its first bishop having taken possession in September, 1912.
2. It is one-third of the Philippines in area, 600 miles from north to south, 600 miles from east to west, and includes 300 different islands.
3. Local history is, three centuries of bloody encounters with the Moros or Mohammedans; nor is travelling alone universally safe, even at the present day.
4. This diocese includes all the warlike Moros of Sulu, etc., and most of the pagans of the whole Philippine Islands.
5. Our Catholics are generally poor: they have been more interested in protecting their lives than in amassing wealth.
6. We have only 70 priests to cover an area of 40,000 square miles, and this cut up into 300 separate islands, in typhoon-swept seas.
7. We have not sufficient priests to attend the Catholics (300,000) much less to reach all the pagans, though our priests are most anxious to give up their parishes and go into the mountains, if I can get other priests to replace them.
8. Some parishes, formerly of ten to fifteen thousand souls, have been without permanent priests since 1898: as a result I found, when I came here, that some 50,000 Catholics had become Aglipayan heretics, for want of priests to sustain and instruct them.
9. Under American rule, many settlers from the northern Philippine Islands are pouring into this diocese, but we have no priests to send them.
10. We have many American planters of hemp, cocoanuts, etc., but the majority are non-Catholic.
11. We have not a single diocesan institution: no hospital, seminary, college, high school, or asylum of any kind.
12. Half of the children die before the age of five, for

want of care, though the land is fertile and the climate excellent.

13. We are dependent on the charity of Protestant Missionaries for Hospitals, who, it must be confessed, are most anxious to have Catholics go to their institutions.

14. In time we shall have descendants of many Americans and millions of Filipinos. Now we can decide what religion shall be theirs.

15. Help us in the beginning, and then, please God, we shall be able to take care of ourselves; send us a subscription to repair our churches, put up a few dispensaries and get homes for poor children; above all, speak to apostolic men to relieve our greatest need, that of priests who will give spiritual food to the many souls that are perishing through lack of it.

Yours faithfully in Christ,

M. J. O'DOHERTY, D.D.,
Bishop of Zamboanga.

July 21, 1913.

In the August issue of *Pax*, the quarterly published by the Benedictine Community of the Isle of Caldey, the Right Rev. Francis J. Mostyn, Bishop of Menevia, tells the arrangements finally made by the Holy See in regard to Caldey Abbey and its Community, who were received into the Church during the present year. In his statement Bishop Mostyn says:

"As regards the Abbey itself, the Holy See now recognizes it as a canonically established Benedictine Monastery with a novitiate. The observance hitherto followed at Caldey, being in accordance with the holy rule of St. Benedict, has been approved by the Supreme Authority, and therefore in this regard all will continue as before. The principal question, which I had to submit to Rome, was whether the Community might for the future include among the choir monks those who do not aspire to the priesthood, since it is the ordinary rule of the Church that only those are admitted to profession to the choir who are either priests or fitted for the sacerdotal dignity. This concession, I am pleased to say, has been granted, although it is an innovation on existing Benedictine custom, by which those who do not study for the priesthood are accepted as lay brothers only and do not attend the choir.

The people of Florissant, Mo., a primitive little village not far from St. Louis, during the last week of September united in the celebration of the one hundred and twentieth anniversary of the dedication of St. Ferdinand's Church. The church, a landmark in St. Louis County and perhaps the oldest religious edifice in the West, has had a most interesting history. Originally the monastic temple of a Community of Trappists, who later removed their establishment to Gethsemane, Kentucky, early in the nineteenth century, it was handed over to the little band of Jesuits who journeyed from Whitemarsh, Maryland, to begin in the then Indian country the missionary enterprises which developed into the Missouri Province of the Society, with the notable establishments it controls. In those early years the Religious of the Sacred Heart had a convent near the little church, one of the first foundations of the Community in the West, and for years the Venerable Mother Duchesne, whose process for beatification is happily progressing, was a worshipper before its primitive altar. Chief among the attractions during the anniversary week was the half pound rusty key used to open the church door at the dedication in 1792. At the time the sacred edifice was built heavy bolts and massive keys were needed to keep off the Indians.

OBITUARY

Canon Patrick Sheehan, D.D., died at his pastoral residence, County Cork, October 8. Born in Mallow, 1852, and educated at St. Colman's College, Fermoy, and Maynooth, he was ordained

in 1875, and having served two years in the English mission, where his eloquence and fine personality were highly appreciated, he returned to his native diocese of Cloyne. He spent his curacy at Queenstown and Mallow and in 1895 was made pastor of Doneraile. His poems and essays in the *Irish Monthly* had brought him into notice in the eighties, but it was not till 1894 that his first book "Geoffrey Austin, Student," was published. This was followed quickly by "The Triumph of Failure," his own favorite book and judged by many his greatest, and in 1898 "My New Curate," gave him an international reputation. In quick succession appeared "Cithara Mea," a volume of poems; "The Lost Angel," a drama; "Parerga" and "Under the Cedars and Stars," essays; "Glenanaar," "Lisheen," "The Blindness of Dr. Gray," "The Intellectuals" and "Miriam Lucas," novels and studies of Irish life; a book of sermons and lectures, and "The Queen's Fillet," his sole but very successful venture into a foreign field. Canon Barry's appraisal of "The Triumph of Failure," is true of most of his works: "With learning in plenty, secular and sacred; with flashes and gleams undoubtedly of genius; in a language always touching, often exquisite; and deeper than all these fine qualities of an eloquent style is the austere mood, Celtic and none other, that seemed to be falling out of a world not worthy of it." A delightful humor, deep insight into Irish character, and the genuine story-writer's gift of narration, enabled him to popularize with his pen many lofty thoughts and ideals. His books are said to be among those most in demand in English lending libraries, particularly "My New Curate," and several of them have been translated into most European languages. He was made Canon of Cloyne Cathedral in 1903, and Leo XIII created him a Doctor of Divinity and sent him a special medal in recognition of the services his writings had rendered to religion. Canon Sheehan was, moreover, an exemplary and efficient pastor, finding time to organize and thoroughly to instruct his people, particularly the school children, to whom he devoted an hour daily. Father Phelan, S.J., wrote recently in an extended review of his writings, that his personal piety and scrupulous devotedness to his priestly duties were fully on a par with his great literary power and achievements. Though he had suffered long from the cancerous disease of which he died, he continued to the last at the post of duty.

LETTER TO THE EDITOR

To the Editor of AMERICA:

Here is another who dislikes the term "non-Catholic," and never uses the same unless cornered thereto by practical necessity. Please urge the Curia to reprobate *non-Catholic* among the inexpedient shifts for *dissident*: "One who dissents, or separates from the established religion" (Webster). Dissenter is already committed to its particular application; but there seems to be nothing either too much or too little in the scope of *dissident*, to define those who reject St. Peter's established primacy. Even a compound phrase, such as *Church aliens*, would seem preferable to the barbarism "non-Catholic." *Item*, a descriptive term like *unreclaimed*, or *unreconciled*, or *outpaled* (*unecumenic*, perhaps, were a trifle too bookish). *Extern* or *extrane* might not come amiss, if one had sufficient influence to float them in this desired direction.

For the matter of repugnant words, I personally beg also to dislike two that have gained reputable currency: superfluous currency, to my humble thinking. These are "alleluiatic" and "cardinalitial." *Alleluia* sequence, bears the stamp of poetry and rapture; *alleluiatic* sequence puts clogs to angelic wings, and *sabots* on their feet. Then why *cardinalitial*, when already *cardinal* has fully accredited adjective potency? Or if anyhow *cardinalitial*, add likewise *animalitial* heat and *capitalitial* sentence, *collateralitial* evidence, *initialitial* forms!

Very respectfully,

GUILIELMUS PAULUS.